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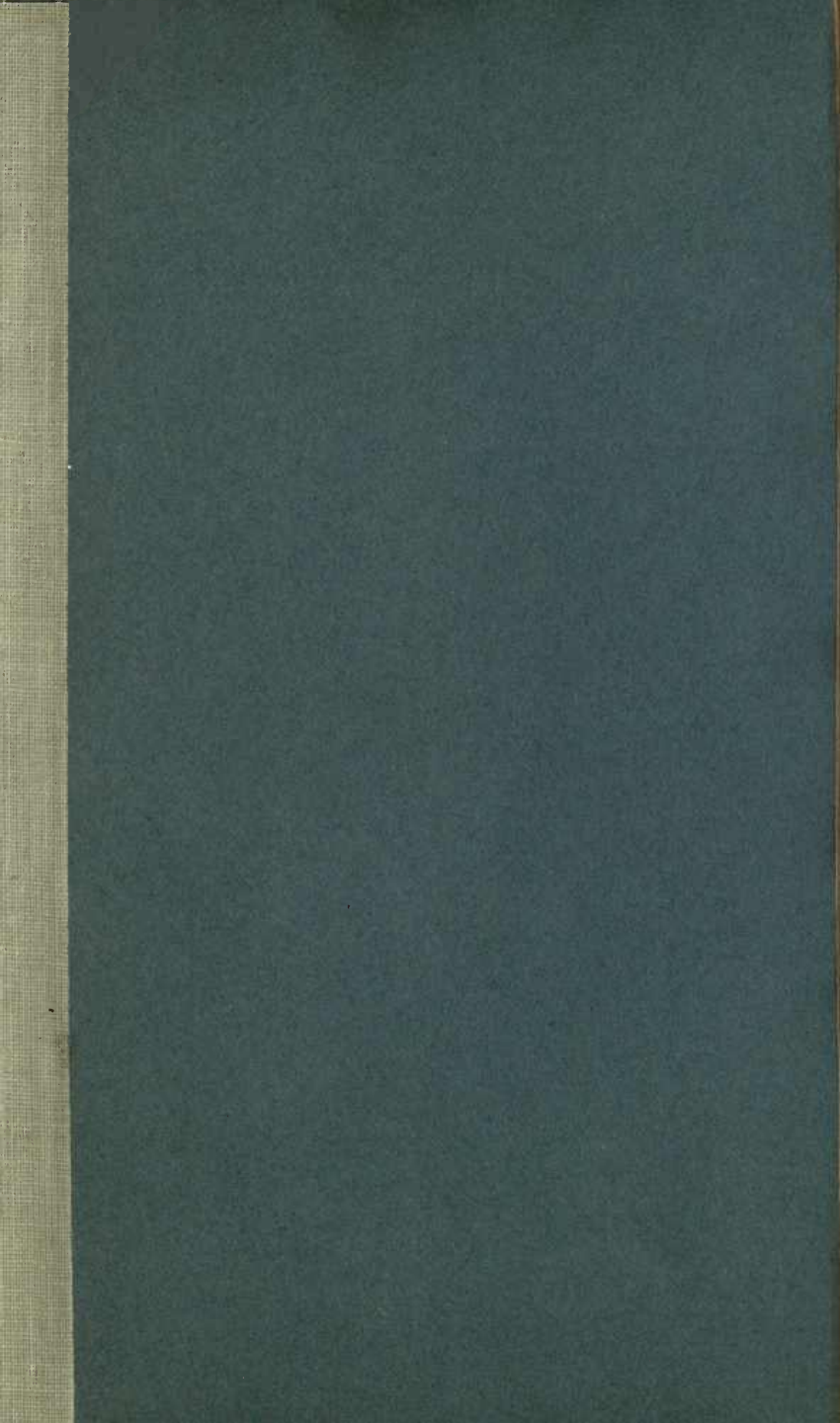
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THE VEDAS, THE KINGS,
AND THE EDDA.

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Buchanan ad Mar. Scot. Reg.

"All our historical researches have confirmed the
"Mosaic account of the primitive world."

Sir W. Jones's 8th Anniv. Dis.

PRINTED IN THE YEAR 1802.

QUARE quis tandem me reprehendat, si quantum
cæteris ad festos dies ludorum celebrandos, quantum ad
alias voluptates, et ad ipsam requiem animi et corporis
conceditur temporis: quantum alii tempestivis convivis,
quantum aleæ, quantum pilæ, tantum mihi egomet, ad
hæc studia recolenda, sumpsero.

Cic. pro Archia.

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TO

THE RIGHT HONORABLE

SIR WILLIAM SCOTT, KNIGHT,

JUDGE OF HIS MAJESTY'S HIGH COURT OF ADMIRALTY,

THIS ESSAY,

IS INSCRIBED,

BY HIS MOST OBEDIENT SERVANT,

CHARLES BUTLER.

Lincoln's-Inn.

OF

THE RIGHT HONORABLE

THOMAS SCOTT MARSHALL

In the course of next Winter will be published,

BY THE SAME AUTHOR,

A connected Series of Miscellaneous Notes, giving
a Chronological Account of the GRECIAN,
the ROMAN, the CIVIL, the CANON, and
the FEUDAL LAW.

CHARLES BUTLER.

HORÆ BIBLICÆ,

PART THE SECOND.

WITH a view to impress on the memory, the result of some miscellaneous reading on different subjects, relating to the ANCIENT AND MODERN HISTORY of the countries conquered by MAHOMET AND HIS DISCIPLES, the following sheets were committed to paper. They may be found to give,

I. A short view of the antient history of those countries, shewing their state at the time of that event; under this head will be given some account of the antient history, 1st, of Syria; 2dly, of Persia; and 3dly, of Africa; connecting the æras, mentioned in the account of Syria, with the rise and fall of Nineve, Babylon, Rome, and Constantino-ple, to which Syria was successively subject; and the æras, mentioned in the account of Persia, with the leading events of Greece and Rome, antec-

dent to the same period; and in the account of Africa, shortly pointing out the principal occurrences in the history of that country, before its invasion by the disciples of Mahomet: II. Some mention will then be made of the events which facilitated the conquest of the east by the religion and arms of Mahomet; these are, 1st, the political weakness of the western and eastern empires; and 2dly, the religious disputes among the christians of the east: III. Some account will then be given of the rise and first progress of the Mahometan religion; containing a view, 1st, of the Geography, 2dly, of the Early History of Arabia; 3dly, of the Hegira and the mode of computing it; and 4thly, of the extent of the conquests made by Mahomet and his immediate successors: IV. Mention will then be made of the principal Mahometan states; containing an account, 1st, of the dynasties and fortunes of the Universal Caliphs; 2dly, of the Sultans and Sophis of Persia; 3dly, of the Sultans and Mamlouc Governors of Egypt; 4thly, of the Caliphs and Sheriffs of Morocco, and the States of Barbary; 5thly, of the Caliphs of Spain; 6thly, of the Mahometan Dynasties, which have reigned in Hindustan; and 7thly, of the Ottoman Empire: V. The irruptions of the Mogul Tartars under Gengiskhan and Timour into the Asiatic territories, conquered by the disciples of Mahomet, will then be mentioned: VI. Notice

will then be taken of some of the principal attempts of the princes of Christendom to repel the Mahometans ; under this head an account will be given, 1st, of the Crusades ; 2dly, of the military orders established for the defence of Christendom against the Mahometans ; and 3dly, of the most important victories which have been gained by the Christians over the Mahometans since the crusades : VII. A view will then be given of the religious tenets and literary history of the Mahometans ; comprising an account, 1st, of the creed, opinions, and rites of the followers of Mahomet ; 2dly, of the Koran ; 3dly, of the Sects of the Mahometans ; 4thly, of the Turkish Language ; and 5thly, of Turkish Literature : VIII. A short view will then be offered of the actual extent and state of the countries where the Mahometan Religion is professed : IX. Mention will then be made of the principal authors, from whose writings these sheets have been compiled : X. A miscellaneous article will be added, containing some account of the Books held Sacred in the Infidel Countries subdued or made tributary by the Mahometans : these are the Zend-Avesta, the Vedas, and the Sacred Books of the Chinese : mention also will be made of the Edda, the book supposed to have been held sacred by the Scandinavian nations.

WITH respect to the Antient History of the countries, where the Religion and Empire of Mahomet took their rise:

I. 1. The modern word, answering to the country called *Syria*, is *Barr-el-sham*, or the country to the left, with a reference to *Mecca*. It is bounded by the Mediterranean on the west, by the desert of Arabia on the east, and from north to south it fills the space between Cilicia and Mount Amanus, to a line which may be supposed to be drawn from Gaza to the desert. A chain of mountains runs through it from north to south, with many ramifications; its most elevated point is the Lebanon. Under the Roman Empire it was divided into 4 parts, *Commagène*, *Seleucis*, or the *Syria Propria*, *Cœle-Syria*, or the hollow Syria, from its being inclosed between the Lebanon and the Antilebanon, a mountain that runs parallel with it, and *Phœnicia*. *Cœle-Syria* contains *Damascus*, and the ruins of *Palmyra*; *Palestina* was added to Syria in later times.

The scripture informs us that Achaz, the ^{Before}Christ. king of Judah, being powerfully attacked by Razin the king of Syria, and by Phaceas, son of Romelias, the king of Israel, invited Theglatphalasar, the king of Assyria or Nineve,

Before
Christ.

Nineve, to his assistance, and that he possessed himself of the greatest part of Syria. - 742

His son Salmanazar conquered Judæa, and carried the 10 tribes into captivity to Nineve.

Major Rennell, (Geography of Heredotus, section 15), has produced strong arguments to prove, that they were afterwards distributed in Media. - 721

The Chaldæans or Babylonians, under Asaraddon, who was the grandson of Salmanazar, and who united in him the empires of Babylon and Nineve, completed the conquest of Syria, and sent the Cuthites, a people of Assyria, to inhabit that part of Palestine called Samaria; from it they took the name of Samaritans. - 677

Syria was conquered by Cyrus. - 540

It continued part of the Persian empire, till its overthrow by Alexander the great. - 330

On his decease, it fell to Seleucus Nicator, the most powerful of his successors. From him a long line of sovereigns of Syria, called the Seleucidæ, proceeded: it ended in Antiochus Asiaticus. He maintained an unsuccessful war with Lucullus, and was totally conquered by Pompey.

The kingdom of Syria, was part of the

B 3

conquest,

conquest, and thereupon made a province of ^{Before} Christ. the Roman empire. - - - 63

On the division of the Empire between ^{After} Christ. the sons of Theodosius, it was annexed to the Empire of Constantinople. - - - 395

It was the first of the conquests of the companions of Mahomet : the conquest of it was began by them in 632, and in 10 years, was completely finished. - - - 632

It is to be observed, that, in the vocabulary of the Jews, the word *Aram* denoted all the country on the north of Palestine to Cappadocia, on the south, to the confines of Egypt and the Red Sea, and on the east, to the confines of Media and Persia ; some have thought that, in the notions of the Jews, it included Assyria and stretched beyond the Tigris. The word *Elam* denotes Persia and the countries further to the east.

I. 2. Of the antient kingdoms of the east, the history of none is more important than *the Persian*.

“ The Persian empire in general,” says Sir William Ouseley, “ is properly called Iran. The “ word Persia is derived from Pars, the name of “ a province the most respectable, as being the “ usual residence of the kings. The name in “ modern compositions, is most commonly written “ Fars after the Arabian manner.” It lay north and south between Media and the Persian gulph, and

and between the Tigris to the west, and the Arrianan countries to the east, There are few countries, of the geography of which our information is less accurate. Sir William Ouseley's promised map of it, is expected by the literary world with great impatience.

It is supposed to have been founded by Caiumarus, probably the king of Elam, ^{Before Christ.} mentioned in the Scripture: His grandson, 890 by his justice and excellent laws, obtained the name of Pishdad or the legislator; from him, this dynasty acquired the name of Pishdadians; it ended about, 1633

This period nearly corresponds with that in the history of the Jews, which begins with the reign of Josaphat, in Judah, and with the first enterprizes of Nebuchodonosor against Jerusalem. About the beginning of it, Homer and Hesiod flourished, the Empire of Nineve was founded; the ages, which Varro termed fabulous, expired; and towards the end of it, the empire of Rome, began.

The Pishdadian dynasty was succeeded by the Caianian family in 600

It began with Cai-Caus, from whom it takes its name; he is called by our writers, Darius the Mede; his son Cai Khofru, is our Cyrus. The territory, known at that time, by the name of Persia, filled the space between Media, the Persic gulph, Susiania,

and Caramania. Cyrus subdued the kingdoms of Nineve and Media, and almost all Asia Minor. These with Persia, formed what is called in antient history, the Persian empire: it extended from the Hellespont to the Indus; and its northern limits were the Euxine, Caspian, and Aral seas. - 568

Before
Christ.

The Pishdadian family ended with the battle of Arbela, when Dara or Darius the younger was conquered by Alexander the great, and the monarchy of the Caianians was transferred to the Greeks. - 330

This period includes the Babylonish captivity, the return of the Jews under Cyrus, the decree of Artaxerxes, permitting the Jews to rebuild the temple, the confirmation of their rights by Alexander the great; the battles of Marathon and Platœa, the Peloponesian war, the conquests of Alexander the great, the history of Rome from its beginning to the expulsion of the Tarquins.

After this, a race of Persian monarchs, called Ashcanians from Ashac the founder of the race, is supposed to have reigned in the eastern parts of Persia, till about a century after the birth of Christ.

To this period must be referred the unfortunate disputes among the Jews respecting the priesthood, the atchievements of the Asmonæans,

Asmonæans, the intercourse of the Jews ^{Before} with their Asiatic and African neighbours, ^{Christ.} the version of the seventy, the subjection of the Jews to the Romans and the Idumæan sovereigns appointed by them; the division of Alexander's empire among his principal generals, their wars with the Greeks, the first and second Punic war, the conquests of the Romans; Marius, Sylla, Pompey, and Cæsar.

10 During this period, Persia lost much of ^{After} its territory, the Romans conquered from ^{Christ.} them the country on the west of the Taurus, and the Parthians drove them from Upper Asia.

11 The Sassanian dynasty succeeded the Ashcanian. It began about the beginning of the 3d century, by the revolt of Ardeslier Babegan, our Artaxerxes, the son of Sassan, a man in a low situation of life, but of royal extraction: from Sassan, the dynasty had its appellation. The princes of it reigned in Persia till the Mahometan invasion; and speaking generally, the boundaries of Persia, were, during that dynasty, nearly the same as they are at present.

202

Under Shapor, Mani broached his errors, and thereby sowed the seed of the Manichæan heresy.

Its principal object was to reconcile, generally,

nerally, with the tenets of the christian religion, the belief that the world and its phenomena, proceeded from two eternal and necessary causes; one essentially good, the other essentially evil. After Christ. 242

Nushirvan the great, known in Europe by the name of Cosroes, the last of this dynasty, began his reign in 530

During his reign Mahomet was born. 569

I. 3. *Africa*, another of the earliest conquests of the Mahometans, lies between the 18th degree of west, and the 50th degree of east longitude, and reaches from the 35th degree of south to the 37th degree of north latitude: it is bounded on the north by the Mediterranean, on the west by the Atlantic, on the south by the southern ocean, on the east by the red sea and the Indian ocean.

The Romans divided it, exclusively of Egypt, into the Cyrenaica, including Marmarica now Barca; the regia Syrtica, or the country between the two Syrtes, now Tripoly; Africa Propria, the Territory of the Carthaginians, now Tunis; Numidia, now Algiers; and Mauritania, now Morocco and Fez; under the names of Libya and south Æthiopia, they comprised its central parts.

It has afforded fewer materials for history Before Christ. than any other of the three continents of the antient world. The exploits of Hercules in its western extremities, and his sailing through

through the streights of Gibraltar, are al-^{Before}
most the only circumstances, which occa-^{Christ.}
sion the mention of Africa in the history of
the fabulous ages. - - - - - 1250

The link which connects its fabulous and
authentic history is the foundation of Car-
thage. - - - - - 868

The history of Carthage may be divided
into three periods: during the first, the ce-
lebrated circumnavigation of Africa was
performed, by Phœnician mariners, em-
ployed by Pharaoh Necho. They sailed
from the red sea, and, in the 3d year of their
voyage, passed the columns of Hercules, and
returned to Egypt. - - - - - 610

To this period Mr. Falconer, (who, on the
age of the Periplus of Hanno, has invincibly
refuted the contrary opinion of Dodwell),
assigns the voyage of Hanno. Major Ren-
nell recognizes, in Hanno's account, the
capes Bianco and De Verd, the rivers of
Senegal and Gambia, the island of Cernê,
the bay of Bissago, answering to Hanno's
Western Horn, the mountain of Sangaree,
answering to his chariot of the Gods, and
Sherbro' Bay, answering to his Southern
Horn, where the second voyage terminated. 570

To the same period, the Baron de St.
Croix (Histoire de l'Academie des Inscip-
tions,

tions, Tom. 43), fixes the voyage of Scy- ^{Before}
 lax. By the command of Darius Hystaspes, ^{Christ.}
 he sailed with a squadron, from Pactya the
 modern Pehteley: and, in two years and six
 months, reached the Arabian gulph. - 462

The first period of the history of Car-
 thage ends with the invasion of Sicily by
 the Carthaginians; - - - - 480

The second, with the commencement of
 the conflict between Rome and Carthage; - 264

The third, with the destruction of Car-
 thage. - - - - - 146

The next memorable event in the history
 of Africa is the Jugurthan war. - 107

The only other event of consequence, in
 its history, before the birth of Christ, is the
 war of Cæsar in Africa. - - - 45

Genferic, who reigned over the Vandals ^{After}
 in Spain, conquered Africa from the Romans. ^{Christ.} 428

It was reconquered by Belisarius, and from
 that time continued subject to the Emperor of the
 west, till it was invaded by the Saracens.

Such was the Geography, and such were the
 outlines of the History of the countries we have
 mentioned at the period under consideration.

II.

WITH respect to the events which facilitated the conquest of them by the arms and religion of Mahomet :

II. 1st. *Both the Western and Eastern Empire were then in their lowest state of political imbecility.*

The Vandals, Suevi and Alani, who inhabited the countries bordering on the Baltic, made an irruption into Gaul, about the year 408 ; and from Gaul advanced into Spain. - 408

About the year 415, they were driven from Spain by the Visigoths, and invaded Africa, where they formed a kingdom. - 415

Between the year 401 and the year 420, the Franks, the Allemanni, and the Burgundians penetrated into Gaul. Of these nations, the Franks became the most powerful, and, having either expelled or subdued the others, made themselves masters of the whole of those extensive provinces, which from them, received the name of France. - 420

Pannonia and Illyricum were conquered by the Huns ; Rhoetia, Noricum and Vindelicia, by the Ostrogoths ; and these, some time after, were conquered by the Franks.

In 449, the Saxons invaded England. - 449
The

The Herulians, marched into Italy, ^{After} under the command of their king Odoacer, ^{Christ.} and overturned the empire of the west. - 476

From Italy they were expelled by the Ostrogoths. - 493

About the year 568, the Lombards, issuing from the mark of Brandenburg, invaded the Higher Italy, and founded an empire, called the kingdom of the Lombards. - 568

After this, little remained in Europe of the Western Empire, besides the middle and inferior Italy. These, on the division of that empire between the sons of Theodosius in 395, had fallen to the share of the emperor of the east : he governed them by an officer called an Exarch, whose residence was fixed at Ravenna, and by some subordinate officers called Dukes.

In 743, the exarchate of Ravenna, and all the remaining possessions of the Emperor in Italy, were conquered by the Lombards. This, as it was the final extinction of the Roman empire in Europe, was the completion, in that quarter of the globe, of those conquests which established the feudal law. 743

The nations, by whom these conquests were made, came, it is evident, from different countries, at different periods, spoke different languages, and were under the command of separate leaders ;
yet

yet they appear to have established, in almost every state which they conquered, nearly the same system of laws. This system is known by the appellation of the Feudal Law, and the establishment of it is one of the most memorable events in history.

At the time of Mahomet's appearance, all of them were in the utmost confusion. They had completed their conquest over monarchy; but neither the extent of their kingdoms, nor their forms of government were settled; the fury which accompanied them in their conquests was spent, they had sunk into a state of debility, and no bond of union connected them together.

If the period of the christian æra were to be mentioned, when there was least of order, least of power, least of science, and least of intercourse in Europe, it would be that century which immediately preceded, and that which immediately followed the commencement of the Hegira.

The eastern empire still contained Greece, Thrace, Asia Minor, Mesopotamia, Syria, Palestine, Egypt, Africa, and a part of Italy: but it had been exhausted by a succession of foreign wars and civil dissensions; by repeated ravages of Barbarians, by oppression in the capital, extortion in the provinces, weak councils, lawless armies, and a disorderly court.

II. 2. To complete the calamity, *both the church and state, were, at the time we speak of, equally*

equally weakened by religious controversy and persecution.—The last of these circumstances was, in a particular manner the cause of the rapid success of Mahometanism.

Very soon after the introduction of Christianity, a fondness for the philosophy of Plato and Pythagoras, led many to investigate the mysteries of the trinity, and of the divinity and humanity of Jesus Christ, with too much curiosity. Praxeas maintained, that there was but one person in the trinity, and that the Father was the same as the Jesus who was crucified.

Year
of
Christ.

193

The same heresy, with some modification, was adopted by Noëtus.

239

With a similar notion of preserving the unity of the divine substance, without giving up the trinity, Sabellius reduced the three persons of the trinity to one and the same being, manifesting himself by two distinct operations, or energies moving from himself, called the son and the holy ghost.

257

Arius, in avoiding the error of Sabellius, asserted Jesus Christ to be a creature drawn out of nothing, by the father, and subsisting by his will, but begotten before all other beings, and participating, by his father's gift, in his essence and glory. He was condemned by the general council of Nice.

325

To support the consubstantiality of the

son

tion with the father, Apollinaris contended ^{Year of} against Arius, that Jesus Christ had not an ^{Christ.} human soul; he was condemned by the sixth council of Rome.

377

In opposition to him, Theodore of Mopsuestes maintained, that Jesus Christ had a soul distinct from the word, and performed actions, which were only referrible to that soul. Without it, according to him, it would be necessary to suppose, that, the divinity suffered, the divinity increased in wisdom.

428

Nestorius carried the system further; he asserted the existence of two distinct persons in Christ, that one was eternal, infinite, increate; that the other originated in time, was finite, and had been created. His doctrine was condemned by the third council of Ephesus.

434

Eutyches fell into the opposite extreme, asserting, that, in Jesus Christ, the divine nature only existed; his humanity being absorbed by it, as a drop of water by the ocean. Thus it was the error of Nestorius to divide the person, the error of Eutyches to confound the two natures of Christ. The doctrine of Eutyches was condemned by the council of Chalcedon, in

451

In opposition to the Eutychians, some

C

Monks

Monks of Scythia asserted the proposition, ^{After Christ.}
 “one of the trinity has suffered for us.” - 520

Pope John the 2d, in a letter to the emperor Justinian, approved of the proposition, it being explained to mean, that the second person of the trinity suffered in the flesh. - 534

The unity of god, the trinity of persons, being thus established in the godhead, and the two natures and unity of person being thus established in the son of God, a dispute arose on the nature of his will. Theodore, the bishop of Pharan in Arabia, asserted, and Sergius, the patriarch of Constantinople, adopted his assertion, that, in Jesus Christ, though there were two natures, there was but one will. This gave them and their adherents the name of Monothelites. Their heresy was finally condemned in the council at Rome, in - - - - - 649

Marcian, and Leo, his immediate successor in the throne of Constantinople, enforced the decrees of the council of Chalcedon, with great rigor.

The emperor Justinian enacted many laws against Heretics, Pagans, Jews and Samaritans, and caused them to be carried into execution with great severity. To all of them he offered the alternative of orthodoxy or exile.

The number of those who preferred the latter was

was great; and the three Arabias offered them a secure retreat: to those therefore they fled.

III.

WITH respect to the Rise and First Progress of the Mahometan Religion:

III. 1. *Arabia*, where it first took its rise, extends in longitude from the 51st to the 77th degree, and in latitude, from the 12th to the 34th. It forms a peninsula, bounded by Syria and Palestine on the north-west, by the Persian gulph and the western borders of the Euphrates towards the north-east, by the Indian sea on the south-east, and by the red sea on the south-west. It is divided into the stony, the sandy, and the happy Arabia. The mountains of Horeb and Sinai are in the stony Arabia, the cities of Mecca and Medina are in the sandy Arabia. "The Arabs," says Mr. Sale, "have preserved their liberty, of which few nations can produce such antient monuments, even from the very deluge; for, though very great armies have been sent against them, all attempts to subdue them were unsuccessful."—He shews that, as a nation, they were always independent, as individuals, they always possessed the highest degree of domestic freedom.

III. 2. The *inhabitants of Arabia* have been divided into two classes, the old and new: The

old are wholly lost; the new are supposed to have sprung from two stocks, Kahtan, the son of Heber, a great grandson of Sem, and Adnan, a descendant, in a direct line, from Ismael, the son of Abraham and Hager. The former are said to be the genuine or pure Arabs; or, as the natives call them, 'Arabs through Arabs; the latter are the mestif or mixed Arabs. Ismael, through whom these profess to descend, was a Jew: by his marriage with a daughter of Morad, a descendant from Kahtan, he ingrafted his posterity on the Arabic stock.

Mahomet descended from Ismael in a straight line, from male to male, and from eldest son to eldest son.

In tracing his genealogy, three series of descents are distinguished: the first from Ismael to Adnan, in which all is uncertainty; the second from Adnan to Fehr, surnamed the Koreish; the third from Fehr to Mahomet. The descents from Adnan are ascertained with tolerable certainty; from Fehr, the Koreish, confessedly the most eminent of the tribes of the Arabs, originated. A traditionary account, which the Arabians hold sacred, has transmitted every name which enters into this long pedigree; and though we should consider it fabulous, it is a fable adopted by the nation, and fables adopted by a nation are, like truths adopted by her, the foundation of the rights of the families, of which she is composed. Besides, it is well known,

known, with what care the antient nations of the east preserved the memory of their descents: their pedigrees make their history. According to them, when Abraham expelled Ismael and Agar from his house, Ismael wandered to that part of Arabia, where Mecca now stands, and which then was a mere desert; there, tormented with thirst and worn down with fatigue, he miraculously discovered the well, mentioned in the book of Genesis. He remained in its neighbourhood till the death of Agar: then he proceeded to the northern parts of Arabia. He found them peopled with the descendants of the patriarch Heber. Soon afterwards, he married; and having continued a considerable time in the northern part of Arabia, he quitted it, and with a large family, and numerous flocks of sheep and herds of cattle, returned to Agar's well.

Before his journey to Arabia, the tribe of the Gioramides had established itself in South Arabia: they advanced afterwards to the North, and fixed in a spot, about 90 leagues distant from Agar's well: there they laid the foundation of the city of Yatreb, to which Mahomet gave the name of Medina. Thus, even as early as the days of Ismael, the Mahometan writers find in Arabia, the rival cities of Mecca and Medina, and the rival tribes by which they were inhabited.

The Gioramides afterwards returned to the

South, and possessed themselves of Agar's well; Ismael reclaimed it; the dispute was settled by an alliance between the tribes; Ismael marrying Vaala, the daughter of Modal, the chief of the Gioramides, and receiving with her, in marriage, the well and the territories adjacent.

Ismael built, in the middle of his possessions, the celebrated Caaba, or square house, in honor of the God of Abraham. The Mahometans assert that, by the order of God, Abraham assisted Ismael in building it; and that it was formed on the model of a similar building, which Seth had erected from a representation, let down from heaven at the prayer of Adam, and which had been destroyed by the deluge. A black stone in it became an object of great veneration from the notion of its having been brought to Abraham by the angel Gabriel to rest upon, while he was directing the building, and on which Abraham had left the print of his feet. Agar's well is now called the Well of Zemzem. Insensibly, by the increase of Ismael's descendants, and a conflux of strangers, attracted by the celebrity of the place, the neighbourhood of the Caaba and the well became very populous. The descendants of Ismael were the first princes of the city and the first priests of the temple. But the great grandson of Ismael leaving, at his decease, two children of very tender years, the chief of the tribe of the Gioramides possessed himself both of the city and the temple. They were

were recovered by the Ismaelites, about ^{Before} Christ. three centuries afterwards. - - - 1343

The Gioramide prince, before he abandoned Mecca, threw into Agar's well, the whole treasure of the temple, and the principal objects of devotion in it, and particularly the black stone; he then filled up the well with rubbish.

The Gioramides, thus driven back to Yatreb, preserved for ten centuries its sovereignty. About 300 years before the christian æra, an inundation in the southern part of Arabia, forced many of the tribes into its northern parts. Two of them possessed themselves of Yatreb, another fixed their seat in a fertile valley at the distance of a day's journey from Mecca, and built a town there, called Batenmor. - - - 312

Idolatry had long made great progress in Arabia; it owed its origin to the astronomical observations of the Arabians. Brought up as we are, from our earliest infancies, in just notions of the deity, we find it difficult to conceive how the mind can rest on any object in the universe, however splendid or wonderful, without rising to the sublime being, who called it into existence. In the earlier age of the world, the view of the heavens was a strong incentive to supersti-

tion. Job felt its force:—in the solemn protestation made by him of his integrity in the observance of his duties, he calls God to witness, that, “as he beheld the sun, when
 “it shined, or the moon walking in brightness, his heart had never been secretly
 “enticed, his mouth had never kissed his
 “hand.” In their journeys through their immense deserts, the Arabians had no other guides than the stars; they observed the regularity of their motions; they supposed them directed by intellectual beings inferior to God, but superior to man. This worship of the stars led them to form statues with their name, and to make talismans, which they supposed of sufficient power to regulate their influence. They generally believed the scriptural history of the creation, and the deluge; respected Abraham and other patriarchs; read the book of the psalms, and had other books which they accounted sacred, particularly a collection of moral discourses which they called the book of Seth. Their superstitious credence is known by the appellation of Sabaism.

In the midst of this general idolatry, the descendants of Ismael, who united in themselves, the titles of princes of Mecca and guardians of its temple, were depositaries of the primitive worship. Among them, Caab

Before
Christ.

is particularly distinguished: on every Friday, he assembled the faithful, and discoursed to them on the unity of God. Yet idolatry gained ground, and, at the death of Kelab, the grandson of Caab, the worship of the true God is said, by the Arabian writers, to have been confined to the temple of Mecca.

Before
Christ.

Caab left two sons; Kofa his eldest son was, for a time dispossessed of his sovereignty by Amrou, his younger brother: he introduced the worship of idols into the temple; and Kofa had not sufficient influence with his tribe to remove them. His grandson Haschem succeeded to the sovereignty, about the beginning of the sixth century of the christian æra.

500

He was the great-grandfather of Mahomet, and the ablest of the Meccan princes. He introduced commerce into his state by the establishment of two caravans, one for South Arabia, the other for Syria.

577

Abdo'lmotalleb, his only son, succeeded his father, and pursued, with success, his views for the aggrandizement and wealth of his state. To him, according to the Mahometan writers, the place of Agar's well was discovered: he cleared it from its rubbish, and dug up the black stone. Abdollah, the eldest son of Abdo'lmotalleb, died in his

father's

father's life-time, leaving Mahomet his eldest ^{Before} son. ^{Christ.} - - - - - 578

At the age of six years, Mahomet lost his mother: at her decease, Abdo'lmotaleb, his grandfather, took him under his care, but he dying at the end of two years, Abutaleb, the eldest surviving son of Abdo'lmotaleb, and who, in that quality, succeeded to the dignities of prince of Mecca and priest of the temple, undertook the care of Mahomet's education: he made him his companion in the caravans he conducted, and the wars he carried on. This was the life Mahomet led, till he attained his twenty-fifth year; when he married Kadija, who was his relation, and a widow in wealthy circumstances. - - - - - 603

All accounts of Mahomet agree that from his earliest years, he was religiously inclined, and shewed great zeal against idolatry, and a strong wish for its extirpation. It is said, that Sergius, a Nestorian monk, remarked this disposition in him, when, in his 13th year, he accompanied his father to the monastery in which Sergius resided. After his marriage, his zeal redoubled, and he gave himself up to a mystic and contemplative life. Once a year, he shut himself up for a whole month, in a cavern of a mountain, about three miles distant from Mecca, to

to meditate, without interruption, on religious subjects. His temperance and ample charities to the poor procured him universal respect; his piety was so generally acknowledged, that, a dispute arising, who should have the honor of placing the black stone in the temple of Meccâ, the voice of the people unanimously deferred it to him. His mode of life could not but increase the fanaticism of an imagination, naturally ardent; at the age of 40, he publickly assumed the character of a prophet sent by God, to re-establish, in its purity, the religion of Abraham and Ismael.

III. 3. He addressed a willing audience of armed profelytes, who would follow him with fanaticism equal to his own, whose powerful onset neither the eastern nor western empire was likely to resist, whom first victories would elevate to irresistible valor and enterprize, and who would spread themselves over the world with all the zeal of missionaries, and the ambition of conquerors.

At first he met with some resistance, and in consequence of it, was obliged to fly from Mecca to Medina, a distance of about 170 miles. This was in the 622d year of the christian æra. With this year the Mahometans begin their epocha of the *Hegira* or Flight. Their year is lunar; and consequently shorter by 11 days than the solar year. These 11 days, at the end of 33 years, form a solar year; so that the 33d year of the hegira, is only the 32d solar year from the hegira.

Mr.

Mr. Dallaway, in his Constantinople antient and modern, page 390, inserts the following calculation of the hegira for the year 1796. “ If the
 “ first year of the hegira be subtracted from 1796,
 “ the remainder will be 1174. But as the Maho-
 “ metans reckon by lunar years, consisting only
 “ of 354 days, of course, in 33 years, they will
 “ gain 263 days, or almost another year.

y m y m h m sec.

“ Now 33 : 12 : 1 : 0 : 10^d : 21 : 49 : 5¹/₁₁ or al-
 “ most 11 days, which \times 1174, will give 12984
 “ days or $35\frac{132}{365}$ years. But $35 + 1174 = 1209$.
 “ So that including the fraction, the last year,
 “ (1796), will be the 1210th year of the hegira.”

III. 3. *The extent of the conquests made by Mahomet*, and his immediate successors in the caliphate, called his companions, is one of the most surprizing events mentioned in history.

The three Arabias were subdued by Mahomet ; Abubeker, his immediate successor, assumed from respect and in reference to him, the title of Caliph, or Vicar, and, in this, was followed by a long line of successors. Very soon after Mahomet's decease, his disciples were generally known, among the christians, by the appellation of Saracens. Abubeker addressed them a circular letter, in which he shortly acquainted them, that, “ he
 “ intended sending some true believers into Syria
 “ to take it out of the hands of the Infidels :”
 and “ desired them to observe, that fighting for
 “ religion

“ religion was an act of obedience to God.” This was a general declaration of war by the Mahometans against all mankind, who should not embrace their religious principles. From the avowed object of the war, they called it the “ holy war,” and thus, to use the expression of the author of *l’Esprit des Croisades*, (Tom. I. p. 116), “ It was the model and the justification of the “ crusades.” Such was the success of their enterprise, that, in less than a century from the commencement of the *hégira*, they spread the religion of Mahomet, from the Atlantic Ocean, to India and Tartary; and his successors reigned in Syria, Persia, Egypt, Africa and Spain. Since that time, they have been expelled from Spain; but have conquered the kingdoms of Visapour and Golconda in India, the islands of Cyprus and Rhodes and the Cyclades, and have made large territorial acquisitions in Tartary, Hungary and Greece.

Jerusalem was taken by the generals of Omar, the 2d Caliph. “ The descriptions,” says Mons. Anquetil, (*Précis de l’Histoire Universelle*, Tom. V. p. 40), “ which the historians of the campaigns of the Saracens in Judæa, give of their “ fertility and their numerous towns, enriched by “ commerce, agree with the descriptions given of “ them by the sacred penmen, and shew that they “ have been unjustly accused of exaggeration, for “ calling it the land of milk and honey. What is “ become,

“ become, under the dominion of the Turks, of
 “ the fields watered by the Tigris and Euphrates?”

IV.

WITH respect to the Principal Mahometan States:

IV. 1. In the history of Mahometanism *the Dynasties and Fortunes of the Universal Caliphs fill a large space.*

The four first of them are distinguished by the appellation of Companions of Mahomet, and caliphs of the right line. They reigned from the death of Mahomet, which happened in the eleventh year of the Hegira, or the 632d year of Christ, to the 40th year of the Hegira, or the 661st year of Christ.

The three first caliphs resided at Medina;	Year	Year of
Ali transferred his residence to Coufah, a	of the	Christ.
town in Chaldæa, or the Babylonish Irak,	Hegira.	
situate on the right bank of the Euphrates.	41	661

The four first caliphs are considered to have been elected by the general and free voice of the whole body of the people. This gives their Caliphate a rank above those of their successors. Their's is the perfect, that of their successors, is the imperfect, caliphate.

After the assassination of Ali and the resignation of Hassan, his eldest son Moavia was elected caliph. He was great grandson of Omnyiah, who was of the same family as Mahomet. He made the caliphate heredi-

tary in his family, and fourteen of his de- Year of
scendants, (a collateral relation being some- of the
times called to the succession, in preference Hegira.
to the lineal heir), possessed the caliphate in
succession.

From Ommyiah it is called the dynasty
of the Ommiades. Moavia transferred the
seat of the caliphate to Damascus.

To Welid the 1st, the prevalence of the
Arabic language in the countries conquered
by the disciples of Mahomet, is owing. He
ordered that the Greek language should be
no longer used, and that the Arabic should
be substituted for it.

Under him the caliphate had its largest
extent of territory.—It reached from Spain
to China, and China was its tributary.

It was even, for a time, uncertain, whe-
ther the arms of the Saracens would not
overthrow all Europe. At the head of an
immense army, Abderame, by the order of
the Caliph Hachim, crossed the Pyrenees,
passed the Rhone, took Arles, over-run Aqi-
taine and reached the banks of the Loire;
there he was met and completely defeated
by Charles Martel.

Mervan the 2d, the last prince of the
dynasty of the Ommiades, died in

The reason assigned by the Ommiades,
for their rising against Ali, was his con-
vance

95 713

114 732

133 750

vance in the murder of Othman, his immediate predecessor. The Abassides rose against the Omniades, on pretence of revenging on them, the death of Ali. By the defeat and murder of Mervan the 2d, they possessed themselves of the caliphate, and Aboul Abbas was elected caliph. At first, he fixed his residence at Coufah; thence transferred it to Hascchemiah, on the Euphrates. Aboul Giafar Almanzor, his immediate successor, built the town of Bagdat. Till the extinction of the Abassidan dynasty, that town was the principal residence of the caliphs; and there, having completely abandoned the simplicity of the first caliphs, they displayed all the magnificence and ceremonial of the Persian and Byrantine courts. From their residence in that city, the Abassides are usually called the caliphs of Bagdat, in contradistinction from the Omniades, who, from the country in which they resided, are called the caliphs of Syria. They were supreme both in church and state.

The power of the caliphs was preserved under the Omniades, without any sensible diminution. It flourished greatly, under the first of the Abassides. By the orders of Abdallah the 3d, an account was taken of the persons then living of that race, and they were found to exceed 33,000.

Year of the
Hegira.

Year of
Christ:

201 816

The

The splendor of the caliphate began to decline under Motasssem, the 8th of the Abassides. He first introduced, into the service of the caliphs, the Turks, their future masters	Year of the Hegira.	Year of Christ.
	218	833

Radhi, the 20th caliph of the Abassides, was the last by whom the caliphate was possessed with any degree of splendor; "the last," says Abulfeda, "who harangued the people from the pulpit, who passed the cheerful hours of leisure with men of learning and taste; whose expence, revenues and treasures, whose table or magnificence had any resemblance to those of the ancient caliphs."—From being the most powerful sovereigns of the eastern world, they, soon after his time, were reduced to the meanest and most servile offices, to the lowest state of degradation and contempt.	329	940
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The extent of their dominions made it necessary that they should employ governors in the remoter provinces, and invest them with unlimited powers: symptoms of disobedience soon appeared among them. The revolt of Spain was the first successful rebellion against them. The example was generally followed; and, long before the final extinction of the Abassidan dynasty, the empire of the caliphs was divided

D

among

among a number of independent princes. Many of them were known by the appellation of Emirs.

The history of these revolts is the principal subject of the annals of the Saracens, during the 10th century of the christian æra, or the period from the 288th to the 391st year of the Hegira. Among these revolts, two deserve particular attention: that of Obeidollah, who founded the Fatimite dynasty in Africa, and that of Moez Ledinilla, (the fourth in succession from him), who conquered Syria and Egypt, and founded Grand Cairo.

Similar revolts are the subject of the annals of the Saracens in the following century. It is particularly remarkable for the conquests of Mahmood of Gazna, the first Mahometan prince who bore the title of Sultan; and for the rise of the Seljouk Turks, one of the many nations that occupied the territory between the Euxine and the Caspian seas.

The next century is remarkable for the dismemberment of the Caliphate by the Atabeks, or lieutenants, who formed four separate and independent dynasties, which reigned in the Arabian Irak, in Aderbigian or Media, in Fars or Persia, and in

Laristan,

Year of
Christ.

Year
of the
Hegira.

391

1000

494

1100

	Year of the Hegira.	Year of Christ.
Laristan, or the country on the Persian gulph. - - - - -	529	1135

By degrees the Caliphs were deprived of all temporal power, and were even reduced to beg for alms. They frequently made attempts to restore themselves to their former consequence, but were ultimately unsuccessful.

Mostazem, the 56th Caliph, was dethroned and put to death by Houlagou Khan, the fifth of the Gingkizhanidan Moguls. - - -	656	1258
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Mostanzer Billah, a son or pretended son of Daher, the last but one of the caliphs, thereupon fled into Egypt; and he and his successors to the number of eighteen, were considered to be the Imans or spiritual chiefs of the Mahometan religion, but without the slightest vestige of temporal authority.

With Mostanzer, the universal caliphate is generally considered to end. The caliphs, distinguished by the appellation of companions of Mahomet, were four; the next fourteen caliphs were of the dynasty of the Ommiades; the remaining forty-five were of the dynasty of the Abassides; twenty-seven of these reigned before Mostanzer's flight into Egypt, the succeeding eighteen resided in Egypt. All were called the Universal Caliphs in contradistinction from the other princes who took the title of caliph: whatever temporal

power was possessed by those caliphs, the universal caliphs alone are considered to have had the Immaneth or spiritual power.

IV. 3. *Egypt* is a narrow vale on each side of the Nile, widening where the river branches off before it empties itself into the Mediterranean. The Romans divided it into the Lower and Upper Egypt: the Lower extended from the Mediterranean, to the southern point of the Delta; there Upper Egypt commenced.

It was divided into Heptanomis, the country extending to Said, and the Thebais, or the country reaching from Said to Æthiopia. Egypt was antiently called Mizraim. It is said to have been subject to Cham, a grandson of Noah. (2188 A. C.) On his decease, it was divided into several principalities, all of which, about the year 687 A. C., became united in Amenophis. Soon after his decease, they were again divided; and, in the person of Psammiticus were again united. Egypt was conquered by Cambyfes, King of Persia, in 525 A. C. It continued subject to the Persians till, in 413, it was conquered from them by Amyrrheus. From that time it was an independent kingdom, and governed by its own sovereigns, till it was conquered by Artaxerxes Ochus, king of Persia, in 350 A. C. From that, to the present time, no native of Egypt has ever been its sovereign. It remained a province of Persia, till, on the death of Alexander the Great, in 325, it was seized by
Ptolemy

Ptolemy Lagus. His descendants held it till it was reduced to a Roman province.

	Year of the Hegira.	Year of Christ.
It was conquered from the Romans by Amrou, one of Omar's generals, in	21	641

On the dismemberment of the caliphate, Abou-Obeidollah, who pretended to descend from Ali and Fatima, possessed himself of it.	297	909
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With him the dynasty of the Fatimite caliphs began; it ended in Ahded, the 11th prince of the dynasty.	567	1171
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He was conquered by Saladin, the Sultan of Damascus and Aleppo, one of the most humane, able, and powerful princes who have professed the Mahometan religion. He was a declared enemy of the Fatimite sect, and ordered the name of the Caliph of Bagdad to be inserted in all the public prayers. He gained over the christians the battle of Hittin near Tiberias, which was soon followed by the conquest of all the towns possessed by the christians in Syria.	583	1187
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He was of the Ayoubite dynasty. One of the princes of this dynasty having purchased twelve thousand Kaptchac Turks, formed out of them a body of troops, to whom he committed the care of his person. Some of them he raised to the first employments in the state: they deposed his succes-

for, and appointed one of their own chiefs to	Year	Year of
the dignity of Sultan, and professed them-	of the	Christ.
selves his Mamlouks or military slaves.	Hegira.	
With this, the dynasty of the Baharite		
Mamlouks commences. The first sove-		
reign of that dynasty was Azzeddin Moaz		
lbegh. - - - - -	648	1250

From that period their history is a con-
 tinued scene of bloodshed. In a course of
 257 years, 47 sultans filled the throne, and
 almost all of them died a violent death.
 Toumain Bey, the last and one of the most
 valiant of the Mamlouk Sultans, was con-
 quered and put to death by Selim the 2d, the
 Emperor of Constantinople; and with him
 finished the Mamlouk kingdom of Egypt. 923 1517

It then became a province of the Otto-
 man Empire. Selim preserved the Mam-
 louks, and divided them into seven military
 corps. For the government of the king-
 dom he appointed a Pacha and a Divan, or
 military council, composed of the Pacha
 and the chiefs of the military corps; and dis-
 tributed the kingdom into twenty-four pro-
 vinces, under the direction of as many Beys,
 who were always to be chosen from the Mam-
 louks, and one of them was sent to reside
 at Cairo, under the appellation of Shack eb
 beled. - "Such," says M. Volney, "is
 " the militia of slaves, converted into def-

" pots,

“pots, which, for more than 550 years, have given law to Egypt.” A circumstance unparalleled, in what we know of other nations, attends them. Scarcely any of them has left issue, that has subsisted in the 3d generation. The consequence is, that, as they die away, they are replaced by slaves brought from Georgia, Circassia, and Mingrelia. To this, in some measure, the continuance of the dependance of the Mam-louks on the Ottoman Emperors has been owing. But this dependance for some time past has been on the decline. In 1746, Ibrahim, one of the veteran colonels of the Janissaries, rendered himself master of Egypt. Ali Bey did the same in 1766, and had he possessed a greater share of judgment and ability, Egypt might now have been an independent kingdom.

IV. 4. *Africa*, where the caliphs and sheriffs of Morocco had their rise, was invaded by the Saracens in 647, and the conquest of it was completed by them, in

79

698

The extensive desarts of each country had naturally occasioned an immemorial resemblance in their habits and modes of life, and the Moors easily adopted the language of their conquerors. The consequence was, that from the time of the Mahometan conquest, the vast territory from

the easternmost boundary of Arabia to the western shore of Africa, appeared to be peopled by a nation of the same origin, language, and manners. Africa was ruled by the caliph of Bagdad. Ali Ibrahim, the 10th in succession of these governors, made himself independent of the caliph. - 197

Year
of the
Hegira.

Year of
Christ.

812

He was the founder of the dynasty called the Aglabite, from his father. But it should be observed, that the Aglabite dynasty reigned over that part only of Asia, which extends from Egypt to Tunis. Edris ben Edris, who descended both from Ali and from Fatima, the daughter of Mahomet, reigned over Ceuta, Fez, Tangiers, and almost all the antient Mauritania.

296

908

The dynasty of the Aglabites expired in Mahomet Obeid Ollah then seized the throne. He expelled the Edrissite dynasty from the countries over which they reigned, and annexed them to his empire. He pretended to deduce his origin from Fatima, the daughter of Mahomet, and assumed the title of Caliph and Iman. With him the Fatimite dynasty in Africa took its rise.

Moez, the last prince of that dynasty, having conquered Egypt, fixed the seat of his empire at Cairo, and transferred the sovereignty of Africa to Jousef-ben-Zeire-ben Menad, on the condition of receiving

	Year of the Hegira.	Year of Christ.
receiving homage from him and his successors.	362	972
This was the origin of the Zeirite dynasty. They were succeeded by the Almoravides, or Recluse; and these, by the Almohades or Unitarians.	553	1153
That dynasty expired in the person of Vassek Aboul-Ala.		
Three dynasties arose on its ruins, the Merinis, the Abi-haffs, and the Beni-Zians. The first, (who were the most powerful), ruled in Morocco, the second in the Africa propria of the Romans, the third in Tremesfan. While the princes of these dynasties were contending for dominion, Frederic Barbarossa, one of the many illustrious persons whose achievements illustrated the reign of Solymari the magnificent, possessed himself of the whole territory extending from Fez to Egypt. Retaining the government of Algiers for himself, he put one of his brothers in possession of Tunis, another in possession of Tripoli: no part of Africa except Morocco, Fez, and Tremesfan, then remained to the Merinis: from those they were expelled by the Sheriffian family, a prince of which now fills that throne.	957	1550
Algiers, Tunis, and Tripoli are republics, professing		

fessing to be under the protection, but disclaiming
 the sovereignty of the Porte. Barca lies between
 Tripoli and Egypt, and belongs to the Porte:
 the nations which fill the northern extremity of
 Africa, from the streights of Gibraltar to Egypt, are
 called the states of Barbary. Ceuta, on the streights
 of Gibraltar, Mellila and the fort of Velez in
 Fez, belong to the Spaniards: Magazan, in the
 same kingdom, belongs to the Portugueze; except
 in those places, Islamism is professed through the
 whole western coast of Barbary, and very far in the
 country lying to its south. No part of the his-
 tory of the Saracens is so confused, and at the same
 time so disgusting, by the continued scenes it dis-
 plays of bloodshed and every kind of horror, as that
 which relates to the history of their African pos-
 sessions.

IV. 5. *Spain*, including Portugal, reaches from the 7th degree west, to the 3d degree of eastern longitude; and from the 36th to the 44th degree of northern latitude. It is bounded on the north, by the Bay of Biscay and the Pyrenees; on the south and south-east, by the Mediterranean; on the west, by the Atlantic. It is said to have been peopled originally by Thubal, a grandson of Noah. In consequence of a famine, a large proportion of its inhabitants left it about the year 1702, (A.C.) and established themselves in a country between the Euxine and Caspian

pian seas, called from this event, Iberia. Some of them returned to Spain, having been joined by a numerous body from the different Celtic nations through which they passed; on that account they received, after their return, the name of Celtiberi. Being jealous of the Phœnicians, who had made settlements in the north and north-western coasts, they applied to the Carthaginians for their assistance in expelling them, and the Carthaginians made themselves masters of the whole country: this was about the year 221. A. C. The wars between Rome and Carthage began in Spain: the Romans subdued the greatest part of it: they divided it into two provinces, the Hispania citerior, and the Hispania ulterior, and governed them by two Prætors. Augustus divided the latter into two provinces; so that, at the beginning of the christian æra, it consisted of three provinces: the Tarraconensis, which contained all the north of Spain to the Douro; Lusitania, containing Portugal, part of Leon, and all the old and part of new Castille; and the Bœtica, which comprehended Andalusia, Granada, and the other part of New Castille.

Spain was one of the first parts of the Roman Empire which were subdued by the Barbarians.

The universal tradition of the nations of the north, and all their antient writers, place the Goths, the conquerors of Spain, at a period, as early as general history reaches,

Year of
of the
Christ.

reaches, among the nations of the Baltic, and assigns the denomination of Visigoths or western Goths, to those tribes of them, which inhabited that part of Scandinavia, which borders on Denmark; and the denomination of Ostrogoths or eastern Goths, to those which inhabited the more eastern parts on the Baltic. In all their emigrations and settlements, they preserved their names, and the same relative situation. Towards the end of the first century of the christian æra, a large establishment of them is found on the Vistula, and numerous tribes of a people of the same origin, but known by the appellation of Vandals, is found on the Oder.

Then history shews their migrations to the Euxine, the settlements of the Ostrogoths in the southern parts of Asia Minor, and the settlements of the Visigoths in Thrace. At the battle of Adrianople, the Goths obtained over the emperor Valens a victory, from which the empire of the west never recovered.

Attila was the first of the barbarian invaders who took the city of Rome. About 9 months before that event, the Suevi, Vandals, and Alani invaded Spain. It was soon afterwards conquered from them by the Visigoths: they kept possession of it for three centuries: at the end of which, the Saracens

Year
of the
Hegira.

Before
Christ.

100

or

or Moors, by the treachery of two exiled princes, and of Oppas, the Archbishop of Seville, completed the conquest of it in eight months.

94

Year of
Christ.

712

About the same time, the Ostrogoths made their settlements in Pannonia and Sclavonia, and the countries on the higher Danube.

Upon a revolution of the Caliphate at Damascus, Abdalraman or Almanzor, a royal youth of the family of the Omniades, established an independent kingdom in Spain, and assumed the title of caliph. He fixed his throne at Cordova.

134

751

The caliphs of this line are often called the caliphs of the west, to distinguish them from the univereal caliphs, who, from having the seat of their empire at Bagdat, were called the caliphs of the east.

The reigns of the Omniades in Spain were, to use Mr. Swinburn's words, (Travels through Spain, p. 280), "those flourishing ages of Arabian gallantry and magnificence, which rendered the Moors of Spain superior to all their cotemporaries in arts and arms, and made Cordova one of the most splendid cities of the world. Cordova was the centre of politeness, taste, and genius; tilts and tournaments, with other costly shews, were long the darling pastimes of a wealthy happy peo-

ple.

<p>“ ple. And this was the only kingdom in “ the west, where geometry, astronomy, and “ phyfic, were regularly studied and prac- “ tised.”</p>	<p>Year of the Hegira.</p>	<p>Year of Christ.</p>
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It is observable that Cordova, under Abdalraham the 2d, was paved with stone, which was 334 years before the time when, under Philip Augustus, the metropolis of France first had that pavement. - - 236

The dynasty of the Ommiades in Spain ended by the murder of Mutumed al Allah, the last prince of that family, in - - 430

They were succeeded by the Morabouths or Almoravides.

This revolution wholly changed the face of the Arabic monarchy in Spain. The governors of the provinces, the ministers of the state, and chief officers in the army, and the heads of leading families raised themselves to be independent princes, so that there were almost as many kingdoms as towns. Cordova, Toledo, Seville, Iden, Lisbon, Tortosa, Valentia, Murcia, Almeria, Denia, and the Balearick Islands had their respective sovereigns.

The christian princes took advantage of these divisions, and by degrees conquered Castile, Arragon, Navarre, and Portugal from the Mahometans. The last principality which remained to the Mahometans

was

was Granada and its territory. It was yielded up by Abdalmounin, the last of the dynasty of Marabouths or Almoravides, to Aboufabid, a prince of the dynasty of the Almohades. Mahomet-al-hamar possessed himself of it, in

Year
of the
Hegira.

Year of
Christ.

634

1236

It was conquered by Ferdinand and Isabella.

898

1492

Whilst it was governed by it's Mahometan sovereigns, "It seems," says Mr. Swinburne, "to have enjoyed greater affluence and prosperity than it has done since it became a province of Spain. Before the conquest, it was one of the most compact, well peopled, opulent kingdoms in the world. Its agriculture was brought to great perfection; its revenues and circulation were immense; the public works carried on with great magnificence, and its population not to be credited by any person that sees it in its present state. Of their taste and magnificence, the ruins of the palace of Alhambra, built in the midst of gardens of aromatic trees, with noble views over beautiful hills and fertile plains, are a splendid monument. The Moors are said to offer up prayers, every Friday, for the recovery of this city."

After the conquest of it by Ferdinand and Isabella, a considerable number of the Moors remained

remained

remained in Spain. They were called Moriscoes. They formed, in Granada, a conspiracy against the Spaniards, which was not quelled until the end of two years, and after many considerable battles. - - 976

Year of
Christ.

Philip the Third, at the instigation of the inquisition, a tribunal to be mentioned with the bitterest expressions of detestation, issued an edict ordering all Moriscoes, without any exception, to quit the Spanish territories. From the effect of this improvident measure, Spain has never recovered. - - - 1019

IV. 2. The history of *Persia* has been traced to the conquest of it by the generals of the caliph Omar. From that time it was governed by princes of Turkish extraction, till it was conquered by the Tartars under the command of a son of Ghenghiz Khan. 599

His descendants became divided among themselves, the kingdom was dismembered, and Timour made an easy conquest of it from them, in - - - 787

He was succeeded by Shahrok, his 4th son. A race of Armenian princes then possessed the throne.

About the beginning of the 16th century, Shah Ismael Sophy, who pretended to descend from Muza Khan, one of the twelve sons of Hacon, the son of Ali, the cousin 906

and

1568

1610

1202

1385

1500

Year
of the
Hegira.Year of
Christ.

and son in law of Mahomet, seized the throne. 906
He established the sect of Ali in Persia, on
the ruin of the sect of Omar, whom the
Turks venerate. The hatred which sub-
sists on this account between the Persians
and Turks has been mentioned.

1500

It occasioned a long series of war and
bloodshed between the two nations. About 1143
the year 1730, the whole kingdom of Per-
sia was conquered by Nadir Shah, an ob-
scure individual of a Tartarian Tribe, called
Afgars. He raised it to the highest degree
of splendor. At his decease, it was divided
into a number of governments, and in that
state it has since continued.

1730

IV. 6. *The Mahometan Dynasties in the
Empire of Hindustan*, arose in the immense
tracts of land which lie between the Asiatic
dominions of the Czar, and Persia, India,
and China. These have been immemori-
ally filled with numerous hordes, who, at
different times, under the names of Scythi-
ans, Getes, Huns, Moguls, and Tartars,
have made irruptions into the neighbouring
territories, and impelled the inhabitants of
them on the adjacent countries. From one
of these irruptions, a powerful dynasty arose,
which, from the seat of its Empire at Ghizni,

E

a city

a city on the westernmost part of the Cow-
mul, one of the rivers which the Indus re-
ceives from the west, has been called the
Ghiznevide.

Sebeſtagin, its founder, revolted from the
king of Boucharia, one of the Mahometan
princes, who raised themselves into power,
on the ruins of the Caliphate. Mahmood,
one of his sons, and the third in ſucceſſion to
him, ſubdued Hinduſtan, and eſtabliſhed in
it, the religion of Mahomet, deſtroying,
wherever his power extended, the temples
and idols of the ancient religion.

Kofrou Shaw, the laſt prince of the
Ghiznevide race, was expelled by Huſſain
Gauri, a native of Gaur, a province lying to
the north of Ghizni; from him the dynasty
of the Gaurides takes its appellation. Ma-
homet Gauri took Benares, the ancient ſeat
of Braminical learning. From this time,
the Shanſcreeet language began to decline,
and univerſally became a dead language,
“ The death of Mahomet Gori,” ſays
Colonel Dow, “ may, in ſome degree, be
“ ſaid to have put an end to the empire of
“ Ghizni. The unambitious character of
“ the ſurviving princes of the family of
“ Ghor, gave an opportunity to two of
“ the inferior ſlaves, to divide among them
“ the empire which Mahomet had been at

Year
of the
Hegira.

Year of
Chriſt.

391

1000

580

1184

“ ſo

	Year of the Hegira.	Year of Christ.
<p>“ so much pains to acquire. Hdicur, or, as “ he is sometimes called, Eldoze, kept pos- “ session of Ghizhi and the northern pro- “ vinces; and Cuttub, the favourite friend, “ and faithful servant of the late emperor, “ was already Viceroy of the empire over “ the conquests in India. From Cuttub the “ Mahometan Empire of the Patans or Af- “ gans in India commenced.” The seat of their empire was Dehli. In the reign of Mahomet, the 2d prince of that name in the Patan or Afgan dynasty, Hindustan was invaded and subdued by Timour. - -</p>	602	1205
<p>He did not alter the succession: but Ma- homet was the last prince of the family of the Gaurides; on his decease it devolved on Chizer, a Seid, that is, one of the race of the prophet. - - - - -</p>	801	1398
<p>From his descendants, Bellöli, an Af- ghan of the tribe of Lodi, wrested the crown of Delhi, and transferred the seat of empire to Agra. - - - - -</p>	816	1413
<p>Babar, Sultan of the Mogul Tartars, a descendant of Timour and Ghenghiskhan, put an end to the dynasty of Lodi, and ob- tained the empire, in - - - - -</p>	854	1450
<p>From this time, the countries, which he and his successors subdued, including Hin- dustan and the Decan, were called the Mo- gul empire. His grandson Akber, was one</p>	932	1525

of the most wise and powerful monarchs	Year	Year of
that ever filled a throne. He divided the	of the	Christ.
empire into 11 soubahs; each of the sou-	Hegira.	
bahs into certain circars or counties, and		
each circar into certain pungunnahs or		
hundreds. He died in	1014	1605

He was succeeded by Jehanguire his son, and Jehanguire by Shaw Jehan. In the year 1658, the civil wars between Jehan and his sons, and between the sons themselves, first broke out: they terminated in the elevation of Aurengzebe, "He," says, Mr. Adams, in his summary of geography and history, both ancient and modern, "raised the Mogul empire to the highest pitch of splendor. His authority extended from the 10th to the 35th degree of latitude, and nearly as much in longitude, containing at least sixty-four millions of inhabitants; and his revenue exceeded 32 millions of pounds sterling, in a country where the products of the earth are at least four times as cheap as in England. He died in 1707; but the feeble princes who succeeded, being unable to wield so weighty a sceptre, the vast empire was in the course of 50 years reduced to nothing." - - - - - 1119 1707

The feelings of Aurengzebe, in the awful hour of dissolution, are thus described by

Major

Major Rennell, (Introd. to his Memoir on the Map of Hindostan, lxiii. note.) "Two

" letters written by Aurengzebe to two of
 " his sons; a few days before his death, fur-
 " nish this striking lesson to frail mortality;
 " that, however men may forget themselves,
 " during the tide of prosperity, a day of
 " recollection will come sooner or later.
 " Here we are presented with the dying
 " confession of an aged monarch who made
 " his way to the throne by the murder of
 " his brethren and the imprisonment of his
 " father, and who, after being in possession
 " of it, persecuted the most inoffensive part
 " of his subjects, either through bigotry or
 " hypocrisy; here we behold him, in the
 " act of resigning that, to obtain possession
 " of which, he incurred his guilt, and pre-
 " sented to us a mere sinful man, trembling
 " on the verge of eternity, equally deplor-
 " ing the past and dreading the future.
 " How awful must his situation appear to
 " him, when he says, " wherever I look,
 " I see nothing but the divinity."

Aurengzebe left four sons; on the ruin of
 them, Feroskeere, a nephew of Jehaunder,
 the eldest of them, obtained the throne. -

1125

1712

In his reign, the English East-India
 company received the famous Firman or
 grant, regarded as the company's commer-

cial charter in India, while they stood in need of protection from the princes of that country. Nadir Shah, after the conquest of the Persian empire, invaded and conquered Hindustan, in the reign of Mahomet Shah, a grandson of Shah Aulum. But Mahomet was left by him in possession of the throne, and died in 1154

Year of
Christ.

1741

With him the Mogul Empire may be said to have expired.

IV. 7. This leads to the mention of the *Ottoman emperors*. At a promontory of Lycia, in Minor Asia, a ridge of mountains begins, which, without much interruption, extends to the Eastern Ocean. In a general sense, the ancients gave it the name of the Taurus; but, in a more contracted sense, they gave the name of the Taurus to that part of it, which extends from Lycia to the part of Armenia, where the Euphrates rises. There they supposed it was met by a chain of mountains, which, rising in a north-western point of the space between the Euxine and the Caspian, fills the intermediate country and shuts up the Caspian on the south; that they called the Caucæsus; a remoter branch of it, extending to the easternmost of the rivers which flow into the Ganges, they called the Paropamisus, and its supposed extreme part the Emodus. The Imaus, or Caff, a point of these mountains between Samarcand and Cashgar, calculated, by Mr. Gibbon, to be at the equal distance

ance of two thousand miles from the Caspian, the Jcy, and the Bengal Seas, is the centre of them.

From the skirts of it the Turks, one of the most warlike of the tribes, which inhabited these mountains, issued towards the close of the sixth century, and by a succession of victories, subdued an extensive territory on every side of their native mountains. But they soon lost all their eastern conquests, and were driven from their original settlements near the Imaus: large bodies of them then settled in the country beyond the Gihon or the Oxus, the Sogdiana, and Bactriana of the Antients, the Turkestan of the Turks and Tartars, and the Great Boucharia of European geographers. Seljuk the leader of one of their tribes, embraced Mahometism, and by his valor and the valor of his grandson Togrul Bey, became the head of a dynasty, which reigned from the Caspian Sea to Damascus, from the Indus to the Gulph of Persia. On the death of Malek Shah, the great nephew of Togrul Bey, (1052), the possessions of the Seljukian dynasty were divided, after a bloody contest, into the three independent dynasties of Iconium, Aleppo and Persia. On the death of Aladin, the Sultan of Iconium, Othinan, the generalissimo of his troops, usurped his throne, and laid the foundation of the empire

Year
of the
Hegira.

Year of
Christ.

184

800

545

1150

of the Ottoman Turks; to him Bajazet was third in succession.

Year
of the
Hegira.

Year of
Christ.

He obtained from the Caliph, who, as it has been mentioned, then lived in a humble situation in Egypt, a patent to be Sultan of Roum, or the territories of Romania, Greece and Thrace. After many victories over the Mahometans in Asia Minor, and over the Christians in their remaining territories in Europe, he was defeated and taken prisoner by Timour, at the battle of Angora. 1402

Soliman the 1st, a son of Bajazet, escaped from the battle of Angora, and restored the splendor of the Ottoman throne. It arrived at its highest glory, under Mahomet the 2d, by his conquest of Constantinople and the Morea, and his numerous victories from the Adriatic to the Euphrates. 1453

Still the dignity of Caliph was wanting to the Ottoman princes, as it resided in the caliphs of Egypt, the descendants of Mof-tanzer Billah. But Mahomet the 12th Ebu Dgeafer, made a formal renunciation of it in favour of Selim the 1st, and, at the same time, the sheriff of Mecca, presented him, on a silver plate, the keys of the Keaba or square house at Mecca. 1517

It is a fundamental maxim, in the religion and politics of the disciples of Mahomet, that the Iman should be of the blood of the

Coreysh,

Coreysh, either in the race of Hasheim or the race of Ali. Both the caliph, and the sheriff, at the time of this event, were Coreysh; the former, descending from Hasheim, the latter, from Ali.

Their cession of their rights to Selim is considered to have transmitted them to the Ottoman princes, and to have fully supplied, in their favor, the want of heritable blood.

The glory of the Ottoman house shone with undiminished splendor, till the death of Solyman the magnificent. Since that time, it has almost always been on the decline, and now appears to touch the moment of its dissolution.

922

1566

V.

WITH respect to the irruptions of the Mogul Tartars, under *Genghizkhan* and *Timour*, into the Asiatic territories conquered by the disciples of Mahomet:

To obtain an accurate knowledge of them, it may be found useful to go back very far.

The real geography of the Greeks, did not extend, in the north-eastern parts of Asia, much beyond the Imaus or Caf: the geography of the Romans extended further; but they little thought that the Chinese monarchy contained a greater empire, than their own; and neither Greeks nor

Romans

Romans suspected, that the north of Asia and Europe, from Japan to the Tanais, was filled with tribes, from whom their future conquerors would issue. Of these the Huns were the most powerful. Early in the christian æra, several of the most warlike and powerful of their tribes emigrated to the west; some of them established themselves on the eastern side of the Caspian, others on the eastern side of the Volga. The latter, about the beginning of the 4th century, passed the Tanais and subdued the Alani. In little more than half a century, first on the Neister, and afterwards on the Danube, they subdued the Goths; the three nations then united, and being joined by other barbarous tribes of Hunnish extraction, obtained, in 378, at the battle of Adrianople, a victory over the Romans, from which, as has been already mentioned, the empire of the west never recovered. Towards the middle of the following century, Atrila, who claimed regal descent from the heads of some of the noblest tribes of the Huns, became sovereign both of Germany and Scythia, and was a formidable enemy to every sovereign from China to Gaul: his camp, when he was stationary, was on the northern side of the Danube, between the Teifs and the Carpathian mountains; his empire extended 7000 miles; but probably it did not contain as many towns as may be found within a circle drawn round Bruxelles, at an equal distance from it of 50 miles.

By

By his decease, his empire was dissolved: insensibly the Huns were melted down into the nations which they conquered; and, if the modern Hungarians be excepted, whose descent from them, is rather a plausible conjecture, than an historical fact supported by conclusive evidence, few vestiges of them are now discoverable, either in Europe or Asia.

Hitherto the inroads of the northern nations is a subject remotely connected with the history of Mahomet and his followers.

But the tide of emigration from the north continuing to flow, the spacious tracts of land which were left vacant by the first emigrations, were occupied by tribes of the same descent, and those impelled the first invaders on the countries conquered by the Saracens.

In 1176 Zingis the Khan, or head of the Mogul Tartars, settled on the north of China. His four sons made various conquests in China, Transoxania, Syria, Asia Minor, Poland, Hungary and Siberia. Kara-Korum, called Holin, at the mouth of the Onguin in Kalkas Tartary, was the seat of the empire of Zingis and his immediate successors. On his decease, Octai, his son, was proclaimed his successor. Houlagou Khan, the dethroner of the caliph Mostassum, was the grandson

Year
of the
Hegira.

Year of
Christ.

572

1176

of

of Octai, and great-grandson and fifth in succession to Zingis.

Year
of the
Hegira.

Year of
Christ.

Soon after the death of Zingis, the greatest part of his successors and their subjects, adopted the Mahometan religion. Samarcand in Boucharia, was their residence. On the death of Aboufaid, the 13th prince of that dynasty, several competitors claimed the throne, and threw the whole kingdom into confusion. Here the Zingiskhanidan dynasty is considered to expire.

736

1335

The house of Timour rose on its ruins. Timour Beg, or, as he is generally called, Tamerlan, was of a noble family in Samarcand, related by females to the house of Zingis. He was the founder of the most extensive empire that has yet been known, extending from the Irtysh and Volga to the Persian gulph, and from the Ganges to Damascus and the Archipelago. In his palace at Samarcand, he blended the Scythian festivities of Attila and Zingis with the splendor of the Ottoman court; the former predominated, but at the distance of 300 years they disappeared, in the moving camp of Aurangzebe.

807

1404

Throughout the vast territories we have mentioned, Zingis and Timour were the scourge of every Christian and Mahometan state which invited

or resisted their ambition; but, with this difference, that the private religion of Zingis was the purest deism; and that, in every part of his dominions, he established the most unlimited toleration of religious opinion; but Timour was a bigotted Mahometan, and scarcely allowed the Christians, the choice, offered them by the Koran, of tribute or death.

VI.

WITH respect to the attempts of the Princes of Christendom to repel the Mahometans:

VI. 1. The principal of these from the nature of their object, have been called	Year of the Hegira.	Year of Christ.
<i>Crusades.</i> The first was in	- 499	1096
The crusaders took the city of Jerusalem, in	- 493	1099

Godfrey of Bouillon was elected king of Palestine, but, from humility, refused the name of royalty, and assumed the modest title of Defender and Baron of the holy sepulchre. With the advice of the most distinguished of his followers, he composed for the government of the new state, a code of laws. When Jerusalem was retaken from the Christians, the code was lost; all the written fragments which remained of it, and all that had been preserved of it by tradition,

dition, were collected together in the middle of the 13th century, by John d'Ibelin, count of Jaffa and Ascalon, lord of Baruth and Rames. A further revision of it was made, in 1369, for the use of the kingdom of Cyprus, by 16 commissioners in the states of the island; and was published under the title of Affizes de Jerusalem.

The 2d Crusade was promoted by the exhortations of Saint Bernard, and supported by the Emperor Conrad the 3d, and the French King, Lewis the 7th. - - - 542 1147

The 3d was undertaken in 1189. It is remarkable for the feuds between our Richard the first, and Philip Augustus of France. - - - 585 1189

The 4th was undertaken in - - - 600 1203

By a strange fatality, the Crusaders gave up their object for the conquest of the Greek Empire, and, in 1204, they took Constantinople. - - - 601 1204

The 5th Crusade was conducted by several German princes, under Andrew king of Hungary. - - - 615 1218

St. Lewis was at the head of the 6th and 7th Crusades, in 1248 and 1270; and illustrated them by his piety, valor and misfortunes. - - - 649 1248

The brilliant æra of the christian empire in the east, may be fixed towards the end of the 12th century.

125 Y
ind 2
century. Their empire then extended from the Euphrates to Tyre; Hemms, Damascus and Aleppo, were almost the only places of importance within that extensive territory which remained to the Mahometans. All the Christian princes professed to hold their territories of the king of Jerusalem. The principal of them were the kings of Cyprus, the princes of Antioch, the counts of Tripoli, the lords of Ibelin, Barout, Jaffa, Tiberias, Cesarea, Tyre, Napoulous, and Basan, the counts of Edeffa, the lords of Heraclea, Margat, Adelon, Maugasteers, Caiphas or Hapha, Memars and Morf. By degrees, the Christians lost the whole of their conquests; Jerusalem was taken from them in 1187.

St. John of Acre then became the Metropolis of the Latin Christians of the East, and was taken from them in 1291 (A. H. 690.)

Till the taking of the island of Rhodes by the Turks, the bishop of that island was primate of all the Egæan islands. On that event, the primacy was transferred to the archbishop of Naxos. Several christian families of distinction inhabit that island: they are all the remains of the ancient families of France, Spain, and Italy, who established themselves in Greece and Syria, in consequence of the victories of the Crusaders in the east.

VI. 2. To the crusades, several *religious and military orders* owe their rise. Some time before the first crusade, an hospital was established at Jerusalem, for the relief of the poor pilgrims who resorted

resorted there. In 1100, Gerard, the director of it, and his companions, professed themselves members of the order of St. Benedict, and formed a congregation, under the name of St. John the Baptist. It was approved by pope Paschal the 2d. In 1113, Raymond du Puy, the successor of Gerard, divided the order into three classes; to the nobles, he assigned the profession of arms, for the defence of the faith and the protection of pilgrims; the ecclesiastics were to exercise their religious functions for the benefit of the order; the lay-brothers were to take care of the pilgrims and the sick. These regulations were approved by pope Calixtus the 2d.; and the order then took the name of Knights of the Hospital of St. John of Jerusalem. After the loss of the Holy Land, they retired to Cyprus; thence to Rhodes: in 1522, that island was taken from them, by Solyman the Great: Malta was then given them by the emperor Charles the fifth; from that time they have generally been known by the appellation of *Knights of Malta*.

The order of *Knights Templars* was established nearly about the same time, and for the same purposes, as that of the Knights of Malta. They took their name from a monastery given them by Baldwin the second king of Jerusalem, which immediately adjoined the temple in his palace. They were suppressed by the council of Vienne, in 1312. Few events in history are more singular than that of their dissolution, the enormities of which

which they were accused, exceed belief, and it seems difficult to impute them generally to the order; on the other hand, they appear to have had the very fairest trial.

The *Teutonic order* was founded on the model of that of the Knights Templars. It was confirmed by pope Celestine in 1191. The knights conquered Prussia in 1230, and fixed the head seat of the order at Marienburgh. In 1525, the grand-master embraced the protestant religion: since which time the head seat of the order has been at Margentheim, in Franconia.

The original object of the *order of St. Lazarus*, was to take care of persons infected with leprosy; in the course of time, it became a military order; the whole body returned with St. Lewis, into Europe in 1254. Afterwards it was united, in France, with the order of our Lady of Mount Carmel, and in Savoy, with the order of St. Maurice. All these orders displayed heroic acts of valour in the enterprizes of the crusaders to recover the holy land.

VI. 3. The first *victory* of importance which, after the crusades, the christian princes gained over the Ottomans, was at the sea fight of Lepanto. In about a century afterwards, the Turks invaded Hungary, with an army of 200,000 men, and laid siege to Vienna; John Sobieski, the king of Poland, at the head of 50,000 men, attacked their camp and obtained a complete victory over them in 1689.

Since that time, however christendom may lament the extent of the territory of the Mahometan princes, she has had no cause of terror from the success of their arms.

VII.

WITH respect to the religious tenets and literary history of the Mahometans:

VII. 1. In the same manner as the word "christendom" is used as a general denomination for all the countries inhabited by the nations who profess the religion of Christ, the word *Eslam* is a general denomination for the countries inhabited by the nations that profess the religion of Mahomet. It signifies an absolute submission of mind and body to God, and to the revelation he has made of his divine will by Mahomet, his prophet. Thus, the fundamental creed of Mahomet is described in two articles, "there is but one God," and "Mahomet is the apostle of God." His precepts are reduced to four; prayer, preceded by purification as a necessary preparation, fasting, alms, and a pilgrimage, once at least in a life, to the temple of Mecca. His disciples are taught to expect a day of resurrection and general judgment: they believe the doom of infidels will be everlasting punishment, to be measured by the degree of their moral guilt and obstinacy in rejecting the evidence offered them of Eslamism; but that all

all believers, by their faith in God, and through the intercession of Mahomet, will be admitted to everlasting felicity; that, while the felicity of the perfect, as the saints and martyrs, will be the enjoyment of a superlative degree of intellectual pleasure, the general body of Musselmans will be blessed with an abundance of sensual enjoyments. They believe in God's absolute decrees, and the predetermination both of good and evil; in the existence of angels, whom they consider to be ministers of the word of God, pure and subtile spirits, propagated of fire. They believe, that, from the beginning, there has been a series of prophets; that, all of them were free from great sins and even great errors; and that six of them, Adam, Noah, Abraham, Moses, Jesus, and Mahomet, rising in a gradation of merit, the latter always above the former, brought new dispensations of law from heaven; that each, successively, abrogated the preceding; that, many of the prophets received, from God himself, revelations in writing of his divine will, all of which are lost except the Pentateuch, the Psalms, the Gospel and the Koran; that the three first are miserably corrupted and falsified; that the last is divinely inspired, every word, every letter of it being uncreated and incorruptible, and subsisting, through eternity, in the essence of the deity; that, God himself, by his angel Gabriel, delivered it to Mahomet his last prophet, his high priest in spiritual concerns, his supreme prince in

temporals, and who, by himself or his successors, is, by the supernatural, and consequently irresistible force of his arms, to establish in every kingdom of the world, the saving doctrine of the koran. Circumcision is not mentioned in the koran; but it is practised as a divine institution, first revealed by Abraham to Mahomet. Two places they hold in particular veneration: one of them is the temple of Mecca; it contains the Cabah or square house, which has been mentioned. To the temple of Mecca, every Mahometan directs his look when he prays, and this supposed aspect of it, they call the *Kebla*. The other object of their veneration, is the temple at Medina, where the prophet preached and was buried. Such are the principal tenets and rites of the Mahometans, but the only necessary article of faith, the only article required to be professed by a Mussulman, is the unity of God, and the divine mission of Mahomet. Having pronounced the words, "I believe in one God, and in Mahomet the apostle of God," the proselyte is considered to be a perfect Mussulman. They look on unbelievers with contempt and abhorrence; but the Magians as followers of Abraham, the Jews as followers of Moses, and the Christians as followers of Christ, are ranked by them, far above polytheists, idolaters, and atheists. In opposition to those, they call the Magians, Jews, and Christians, from the written revelations they suppose to have been made to them, by

Abraham,

Abraham, Moses, and Christ, the people of the written law.

The early caliphs condemned the polytheists, idolaters and atheists to the alternative of death, or the profession of Eslamism, but the people of the written law were always allowed the alternative of professing Eslamism, or purchasing liberty of conscience by paying tribute; and insensibly the last alternative was generally proposed to every enemy.

The followers of Mahomet have ascribed to him both miracles and prophecies. His miracles have been said to amount to 3000, but he does not appear to have himself claimed a power of working miracles. The wonderful success of his arms, he urged as a proof of his divine mission, and contended, that none but God himself, could produce a work, which should equal the koran, in grandeur of conception, in beauty or sublimity of doctrine, or in richness or elegance of language.

VII. 2. The revelation of the *koran*, by Mahomet's account, was made to him in parcels, and at different times. From his dictation, they were taken down in writing by his scribe. Abu Becr, his immediate successor, had a transcript of them carefully made, and deposited it with Hafsa, one of the prophet's widows. It was frequently copied. In the 30th year of the Hegira, the caliph Othman observing that there was a great multitude of various readings in the copies, caused several

copies to be made, with extreme care, of the exemplar deposited by Abu Becre with Hafsa. In imitation of the masoritical labours of the Jews, the Mahometans have computed every word and every letter of the koran, and introduced vowel points, which ascertain both its pronounciation and meaning. "The general doctrine of the koran," says Golius, in *Append. ad Gram. Erp.* p. 176, (as he is translated by Mr. Sale), "seems to be to unite the professors of the three different religions; then followed in the populous country of Arabia, who, for the most part, lived promiscuously, and wandered without guides, the far greater part being idolaters, and the rest Jews and Christians, mostly of erroneous and heterodox belief, in the knowledge and worship of one, eternal, indivisible God, by whose power all things were made, and those which are not, may be; the sole supreme judge and absolute lord of the creation, established under the sanction of certain laws, and the outward sign of certain ceremonies partly of ancient and partly of novel institution, and enforced by setting before them rewards and punishments both eternal and temporal, and to bring them all to the obedience of Mahomet, as the prophet and ambassador of God, who, after repeated admonitions, prophecies and threats of former ages, was, at last, to establish and propagate God's religion on earth by force of arms, and to be acknowledged chief pontiff."

“pontiff in spiritual matters, as well as supreme
 “prince in temporals.” The divine revelations
 were, according to Mahomet, to end with himself;
 and in him the seal of prophecy was to be closed
 for ever. Frequent mention is made in the koran
 of the histories contained in the Old Testament, of
 those particularly, which shew the judgments of
 God on unbelievers and impugnors of his holy
 word; but Mahomet appears to have taken his
 scriptural history rather from the apocryphal books
 and traditions of the Jews and heterodox christians,
 with whom Arabia abounded in his time, than
 from the canonical writings which compose the
 bible. The koran contains also many legal and
 civil ordinances, as the prohibition of certain meats,
 wine, and usury; some, that respect the payment
 of debts, the laws of heirship, wills, legacies, oaths,
 widows, divorces, marriages, murder, fornication,
 adultery, theft: but the greatest part of it turns on
 the obligation of making war against unbelievers,
 with the most splendid promises to those, who
 fight against them, and the most dreadful threats
 against those who refuse. The duty of alms-
 giving and general benevolence is inculcated in the
 strongest terms. It seems generally admitted that
 the stile is most pure and elegant, and that it con-
 tains many passages of great sublimity; but, as Mr.
 Gibbon justly observes, “the harmony and co-
 “piousness of stile, will not, in a version, reach
 “the European infidel; he will peruse, with im-
 “patience,

“ patience, the endless incoherent rhapsody of
 “ fable, precept and declamation, which seldom
 “ excites a sentiment or idea, which sometimes
 “ crawls in the dust, and is sometimes lost in the
 “ clouds. The divine attributes exalt the fancy
 “ of an Arabian missionary ; but his loftiest strains
 “ must yield to the sublime simplicity of the book
 “ of Job, composed in a remote age, in the same
 “ country, and in the same language.” The
 koran consists of 114 sections, called in the origi-
 nal, *suras*. They are distinguished by titles, but
 are not numbered, and are divided into smaller
 portions. Seven principal exemplars have been
 made of the koran ; two at Medina, a third at
 Mecca, a fourth at Cufa, a fifth at Bassorah, and a
 sixth in Syria ; the seventh is the exemplar from
 which the common editions are taken. The Ma-
 hometans themselves have translated it into the
 Persian, Malayan, Javan and Turkish languages.
 Reinecius, (*Historia Alcorani* *Leipsiæ*, 1721), says,
 that the most beautiful manuscripts of the koran,
 are (1st) one preserved in the *Musæum Kircha-*
rianum at Rome, supposed to have been used by
 Solyman the great ; (2d) one, in the library of
 Christina of Sweden ; (3d) one in the library at
 Vienna ; and (4th), one with a commentary by
 Abi Saidi Rades, which, at the defeat of the Turks,
 in 1683, George the then Elector of Saxony,
 found among the spoils of the battle. But there are
 many others (some of which are in England), of
 exquisite

exquisite beauty. The first edition of the entire work in the Arabic was published by Paganinus of Brescia, at Venice, in 1530; but the whole edition, by the pope's order, was committed to the flames. It was afterwards printed by Hinckelmen, at Hamburgh, in 1684. Father Lewis Maracci, a clerk regular, by the order of Innocent the 11th, published the original, with a translation and full refutation, in 1698. Other editions have been promised; but none of them, to the writer's knowledge, has yet been published. The first version by a christian, was that, which Peter Abbott of Chuni, procured to be made in 1143; it was published by Bibliander in 1550; Maracci's translation of it is highly praised. A correct edition of it, with notes and an introduction, was published by Reinnecius, in 1721: of the translations into modern languages none is to be compared to Mr. Sales. His learned and judicious preface is universally admired.

VII. 3. *The religious sects*, into which the Mahometans are divided, are very numerous. Four of them are esteemed orthodox, and each of those has its particular station, in the temple of Mecca. They are called *Sonnites* or *Traditionists*, because they admit the authority of the Sonna, or collection of traditions, made by the disciples of Mahomet, respecting his sayings, his actions, and even his silence on certain occasions, from which they suppose important inferences may be drawn.

They

They also admit the authority of the Idjma-yumeth, or the glosses and legal decisions of the apostles, and first disciples of the prophet; particularly the four first caliphs; and the Keyafs, or collection of canonical decisions, made by the Imams-mudjhtihhids, or interpreters of the first ages of Eslamism. All the other sects are considered as heretics.

The general body of Mahometans call them Shiites; but, under that appellation, they particularly understand the sectaries of Ali, the 4th of the caliphs. He was the cousin of Mahomet and married Fatima, his youngest and favorite daughter. On the death of Mahomet, his relationship to the prophet and his personal merit gave him powerful claims to the vacant throne: but, through the authority of Omar, it was conferred on Abubecre: he bequeathed it to Omar; and, on his death, it was filled by Othman. He was the third of the caliphs, and, on his decease, Ali was advanced to the office. We have seen that, after a reign of five years, Ali was assassinated; that his son, at the end of six months, was compelled to resign; that the throne was usurped by Moavia, the first of the Ommycades, and that he made it hereditary in his family. But numerous bodies of Mahometans retained a partiality for Ali, and his descendants. The three first caliphs, they consider as usurpers: they place Ali on a line, or nearly on a line with Mahomet; and, to the original creed

of

of the Mahometans, that, “there is only one God, “and that Mahomet is the apostle of God,” they add the article, that, “Ali is the vicar of Mahomet.” This is the subject of political discord between the Shiites and Sonnites, or the sectaries of Ali, and the sectaries of Omar: the principal points of difference in their religious creed, are, that the sectaries of Ali reject the Sonna, and all other traditions, and profess an exclusive attachment to the koran; and that they believe, that the Immameth or sacerdotal supremacy devolved, at Mahomet’s decease, on Ali, and past from him, to his lineal descendants up to and including Mahomet the 12th and last Imam: That the 12th Imam still lives, and at the second coming of Christ, is to give him a joint testimony with the prophet Elias. As the Shiites, in their political tenets, adhere to Ali, the Sonnites in their politics, adhere to Omar. This is the grand schism in the history of Mahometanism. In every age, in every country subject to the disciples of Mahomet, it has been the subject of sedition and civil war. In Egypt, in Spain and in Africa, the descendants of Ali have often reigned: they now reign in Persia, in most parts of the Mahometan territories beyond the Gihon, and in several of the Mahometan principalities in India. Religious controversy has never been carried on with more fury, or religious war with more cruelty, than in the controversies and wars between the sectaries of Ali and Omar.

Each

Each sect anathematizes the other, and believes there is more merit in putting one person of the opposite sect to death, than in destroying 70 Christians.

VI. 4. The Turkish, the Persic, the Armenian and the Arabic are *the chief languages used by the Mahometans*. The original Turkish is said to be a very poor and very inharmonious language, and to be used only by the lowest class of subjects. The Persic language is much cultivated by the Turks who pretend to taste or elegance. The Arabic is almost a necessary language to a Mahometan, as it is the language of the koran, and all the early writings of the followers of Mahomet. The modern Turkish is the language of the court, and of all persons of education. All the emperors edicts, and all the edicts of his ministers are written in that language. The Chevalier D'Ohsson, in his splendid work, *Tableau General de L'Empire Othoman*, says it is a noble and harmonious language.

VI. 5. The dynasty of the Abassides introduced *learning among the disciples of Mahomet*; and, while the rest of Europe was destitute of polite literature, and the greatest part of it sunk in ignorance and barbarism, the arts and sciences flourished from Samarcand and Bochara to Fez and Cordova. The royal library of the Fatimites at Cairo contained above 100,000 manuscripts: 600,000 are said to have existed in the Effamitic libraries

libraries in Spain: "Cordova," to use Mr. Gibbon's words, "with the adjacent towns of Malaga, Almeria, and Murcia, gave birth to more than 300 writers, and above 70 public libraries were open in the cities of the Andalusian kingdom. The age of Arabian learning continued about 500 years, till the great irruption of the Moguls, and was coeval with the darkest and most slothful period of European annals; but, since the sun of science has arisen in the west, it should seem that the oriental studies have languished and declined." Still, however, the protection and encouragement of literature, is one declared object of the Ottoman government. In all great towns each mosque has one, and sometimes two colleges belonging to it: they are called Medresses. From these the principal officers of church and state are taken. Most of the mosques in the great cities of the empire have public libraries; Constantinople alone, according to the Chevalier D'Ohsson, contains 35: and each of them holds from 1000 to 2500 volumes, bound in red, green or black morocco, inclosed in a morocco case; each library is furnished with a catalogue. The seraglio has two libraries. There is reason to suppose, that, they contain many latin, greek and oriental manuscripts. Europe, at different times, has been flattered with the hope of discovering in them the original gospel of St. Matthew in Hebrew,

Hebrew, all the decades of Livy, and all the books of Diodorus Siculus. This, however, is mere conjecture. About the year 1726, printing was introduced into Constantinople. The Muphti and the principal Oulemas solemnly pronounced it to be a lawful and useful institution, and a royal edict was published authorizing Said Effendi and Basmadjy Ibrahim, the former, a clerk in the customs, the latter, an Hungarian renegado, to print any works, except the koran, the hadis, (or oral laws of the prophet), the commentaries on them, and works of jurisprudence. The patentees printed jointly ten different works. Afterwards Basmadjy Ibrahim printed ten, on his own account, and two great charts, one of the Black, the other of the Caspian sea. He was a man of talents, and an enthusiast in his endeavours to introduce the arts and sciences of Europe among the Turks. He was patronized by the Porte, and was presented with a military fief, and a pension of 99 aspars, or half farthings of our money, a day. His death suspended the labors of the Turkish press: it was revived by an edict of the Porte in 1784, and was resumed by the publication of an history of the Ottoman empire: that was completed in three volumes, and finishes with the death of Abdul Hamed in 1788.

VIII.

WITH respect to the extent of the countries where Mahometism is professed :

On the north, it has been carried to the point, where the Ouralian and Altai mountains meet : thence it may be traced, over little Bucharja, to the southernmost point of Hindustan : and thence in a south-easterly direction, to Goram, (a small island between Ceram and Papua or New Guinea), in which there are not fewer than eight mosques. It is also spread over every country from the Hellespont to the Indus, and from the Arabian to the Persian Gulph ; it is professed on each side of the Nile ; and in the west of Africa, the line between the Mahometans and Pagans, according to Mr. Park, extends up the river Senegal, to St. Joseph or Galam, lat. 14. 20 ; and thence in a waving line, it proceeds to and includes Tombuctoo. In the east of Africa, it is professed in part of Madagascar, and the opposite shores.

The Mahometans have lost Spain ; and, on the north, their progress has been checked by the propagation of Christianity in Siberia ; but, in the middle and lower Asia, it has always been gaining ground ; so that, speaking generally, from the commencement of the Hegira to the present time, Mahometanism has always been on the increase.

Such

Such is the general view of the actual extent of Mahometanism, it naturally leads to a view of its most important part,—the Ottoman Empire. That is divided into the portion of it, which lies in Asia; that, which lies in Africa, and that, which lies in Europe. Turkey in Asia lies between the 27th and 46th degrees of east longitude, and the 28th and 45th of north latitude. It is bounded by the Black sea and Circassia on the north, by the Red sea, Arabia, and the Persian Gulph on the south, and by the Archipelago, the Hellespont and the Propontis on the west. Turkey in Africa is confined to Egypt; that part of the Ottoman empire lies between the 20th and 32d degrees of north latitude, and the 28th and 36th degrees of east longitude. It is bounded on the north, by the Mediterranean sea, on the south, by Abyssinia, on the east, by the Red sea, and on the west, by the desert of Barca, and by some unknown parts of Africa.

The European part of the Ottoman empire lies between the 16th and 41st degree of east longitude, and between the 36th and 50th degree of north latitude. It fills the space between Russia, Poland, and Slavonia on the north, and the Mediterranean on the south; the Austrian and Venetian territories, and the Gulph of Venice front it on the west; the Black sea, the sea of Marmora and the Archipelago, on the east. It contains many islands; the principal of them are
Negropont

Negropont or the ancient Eubœa, Rhodes, Candia, Cyprus, Santorin, Samos, the Cyclades, and a cluster of islands in the Ionian sea, among which is the Isola del Compare, the antient Ithacæ. The present condition of this noble and ample territory, once dignified by science and valour, and once the fairest portion of the Christian world, is thus described by Sir George Sandys, in his dedication to his travels:—"Large territories
 "dispeopled, or thinly inhabited; goodly cities
 "made desolate, sumptuous buildings become
 "ruins; glorious temples either subverted or
 "prostituted to impiety; true religion discounte-
 "nanced or oppressed; all nobility extinguish-
 "ed; no light of learning permitted nor virtue
 "cherished; violence and rapine exulting over
 "all, and leaving no security, save to an abject
 "mind and unlooked on poverty." How very different have been the effects of Christianity, on the countries into which it has been introduced.

The rapid progress of Mahometanism naturally brings to mind the rapid progress of Christianity, and invites to a comparison of the two religions: but a single fact throws Mahometanism out of the scale. Each founder of these religions claimed a divine mission: to prove the divinity of *his* mission, Christ appealed to the prophets who foretold *him*, and to the miracles *he* wrought. If he produced the prophets and worked the miracles, he *could not* be an impostor. Mahomet neither pretended to

have been foretold by prophets nor to work miracles ; he rested the proof of *his* divine mission, solely on the success of his arms, and the sublimity of the doctrine and language of the koran ; but his arms *might* be most successful, and the doctrine and language of the koran *might* be most sublime, and Mahomet *might* still be an impostor. Thus Christ offered the very fairest proof of his divine mission ; Mahomet offered none of his :—the conclusion is obvious.

IX.

IT remains to make *some mention of the authors from whose writings the preceding sheets have been compiled.* Not a page of them was written till all that M. de Guignes, M. d'Herbelot, and Mr. Gibbon have said on the subject of it, had been repeatedly considered. The *Histoire Generale des Huns*, &c. by the first of these writers, will be an eternal monument of the depth and extent of his researches ; but it is lawful to express a wish, that, for the information of his common readers, he had accompanied it with a particular account of the authors he had consulted, and his own opinions of their character and value : for want of this information, notwithstanding all the respect due to M. de Guignes, it is impossible not to read parts of his work, without some degree of scepticism. His valuable essays on various subjects of
oriental

oriental literature in the *Memoirs de l'Academie des Inscriptions*, are entitled to a high degree of praise. Of *d'Herbelot's Dictionary* there is but one opinion. The merits and defects of *Mr. Gibbon's history* are in no part of his work more discernible, than in his account of the Saracens. Few of his readers come prepared, with much previous knowledge of the subject, to the perusal of that part of his work, which, to use his own expression, gives an account of the fleeting dynasties of the caliphs. There, of course, his style of allusion, if it may be so called, was singularly improper; and, in no other part of his work, his prejudices against Christianity, are more frequently, or more boldly expressed; but his consummate knowledge of geography, his general and curious learning, his vigour and exquisite felicity of expression, occur in every page. In a note, (vol. v. p. 242, n. 55), he observes, after Voltaire, the resemblance of the first Moslems and the heroes of the *Iliad*: between the rapid march of Islamism, and the rapid march of French Democracy, the resemblance is not less striking. In each may be found the same zeal to propagate the tenets of their sect, the same thirst of plunder, the same ardour of destruction, the same enthusiasm, and the same patient and adventurous courage: in each, instead of waiting, like the Romans, to subdue one enemy, before another was provoked, an attack was made, almost in one

instant, on the greatest part of the civilized world; in neither, the dissensions of the chiefs retarded, for a moment, the progress of their soldiers. When we read Abubeker's circular letter, "In the name of God. To all true believers; this is to acquaint you, that I intend to send the true believers into Syria, to take it from the hands of the infidels,"—it is impossible not to think of the Great Nation, sending forth her Sans-Culottes to plant the tree of liberty. On every subject of geography, the author consulted *d'Anville*: the supreme merit of that excellent writer is not too strongly expressed by Mr. Gibbon, when he calls him the Incomparable d'Anville; yet it may be confidently asserted, that, on subjects of antient geography, Cellarius may still be usefully consulted; and that England may justly be proud of the geographical eminence of Major Rennell; his map of Hindustan and the memoir which accompanies it, are invaluable; his *Geography of Herodotus* is still more curious, and only less useful, because it illustrates the antient, not the modern world. The author has also to confess great geographical obligations to the *Historical Disquisition concerning the Knowledge which the Antients had of India*, with which *Doctor Robertson*, with so much honour, closed his literary career, and to *Doctor Forster's Northern Travels*. In antient chronology he generally followed *Archbishop Usher*; in modern, the Benedictine authors of

of the *Art de verifier les dates*, the work of the greatest learning which appeared in the last century. In his account of antient Persia, he availed himself of what has been written on the subject, by *Sir William Ouseley* and *Sir William Jones*: and on that, and many other occasions, he consulted the *Antient Universal History*, a work of great merit, and perhaps not sufficiently valued: when the troubles in Flanders first broke out, a translation of it into the French language was in contemplation, and gave rise to the *Discours sur l'Histoire Universelle*, 8vo. 1780, of *Abbé Mann*; which, if a new edition of it should be thought of, will be found to deserve attention. In his account of Africa, the author found *Cheniers Recherches Historiques sur les Maures* very useful: in his short account of the irruptions of the Barbarians into the Roman empire, he found much valuable information compressed into a narrow space, in the *Tableau des Revolutions de l'Europe dans le moyen age*, by *M. Kock*, *Strasburgh*, 1790, 2 vol. 8vo. On the heterodox opinions on the subject of the Trinity and Incarnation he consulted the *Dogmata Theologica* of *Petavius*, a work which has extorted the praise of *Mr. Gibbon*.

The author's account of the early state of Arabia, and the early part of Mahomet's life, was taken from *Niebuhr*, from the *Memoire sur l'établissement de la religion et de l'empire de Mahomet*, of *M. Bréquigny*, in the 32d volume of the

Memoires des Inscriptions, and from a *Dissertation of M. de Boisy, de l'Idolâtrie d'Abraham, avant sa vocation*, published with his other Dissertations in two octavo volumes, Paris 1785. On these subjects he also consulted *Mr. Sale*, in praise of whom too much cannot be said; *Volney* and *Savary* have little more than copied or translated him; and he availed himself of *Professor White's* elegant and eloquent sermons. What is said on the conquests made by Mahomet and his companions, is taken from *Mr. Ockley's History of the Saracens*;—that a person, of so much learning, should have been permitted to languish within the walls of a prison, was a disgrace to England, and a general misfortune to the republic of letters. The author's account of the universal caliphs, was extracted from *Marigny's Histoire des Arabes*, a work which answered the author's purpose, but which would not suffice for a writer, who should wish to enter more fully into the subject.

The mention of the caliph Welid's order, that the Arabic should be substituted in the place of every other language through the whole territory of the caliphate, led the author to give some attention to a subject, which opens a new and ample field of discussion,—the influence of conquest on language. Six events in history will be found to deserve the particular consideration of any person who shall engage in it; the Macedonian, Roman, and Saracen conquests; the emigration of the Sclavonian

Slavonian tribes; the general use of the French language in consequence of the victories of Lewis the 14th, and the literary merit of the writers of his reign; and the probability of the English becoming the popular idiom of the whole Western hemisphere.

What is said on the Mahometan dynasties in Persia and Egypt is taken from D'Herbelot and Volney; Mr. Gibbon observes, we are amused by Savary, and instructed by Volney; but over Volney, Savary has the advantage of understanding the Arabic original. The *Histoire de l'Afrique et de l'Espagne sous la domination des Arabes*, and the *Recherches historiques sur les Maures* furnished the author with what he has said on the Mahometan dynasties in Africa and Spain. The account of the Mahometan conquests in Hindustan is taken from Colonel Dow's *History of Hindustan*, Mr. Orme's *Introduction to his History of Hindustan*, and Major Rennell's *Introduction to his Memoir*: where the author found these writers differ, he preferred the last. His account of the Ottoman empire is chiefly taken from the *Abregé Chronologique de l'Histoire Ottomane*, par M. de la Croix. Mr. de Guignes and Mr. Gibbon left him little to desire on the subjects of Ginghiskhan and Timour. On the Crusades, he did not look beyond *L'Esprit des Croisades*, and Vertot. A good history of them is much wanted: that part of Mr. Gibbon's history which treats of them, is the worst executed

portion of his work. The account of the literary history of the Ottoman empire, is taken from the *Abbé Toderini's View of Turkish Literature*, and the *Tableau Generale de l'Empire Ottoman of the Chevalier D'Ohsson*, a splendid and useful work.

X.

THE preceding pages may be found to contain some account of the religion of Mahomet, and of the conquests made by him and his disciples: the following may be found to give some notion of the books accounted sacred, in the infidel countries conquered by them, and some particulars respecting the Edda, the book supposed to have been accounted sacred by the ancient Scandinavians.

X. 1.

Following the progress of the Mahometan arms in the East, we cross the Persian Gulph, and reach the country of the ZEND-AVESTA, the supposed Bible of the antient Persians.

The religion of the antient Persians has been discussed by many modern writers of profound learning. One of the earliest works on the subject, is *Lord's History of the Persees*, 4to. London, 1630. Mr. Thomas Stanley's valuable treatises on the Chaldaic, Persian, and Sabian doctrines, form a part of his *History of Philosophy*, and have been printed separately. The writings of Dr. Pococke, particularly his *Specimen Historiæ Arabum*,

bum, and his edition of *Abul-Ferajus*, abound with much information on the subject. But the most learned work upon it, which has yet made its appearance, is *Dr. Hyde's Historia Veterum Persarum*, published at Oxford, first in one volume 4to. in 1700, afterwards, with additions, in two volumes 4to. 1767. A concise, but clear view of the subject, is inserted by *Dr. Prideaux*, in the 4th book of the first part of his *Connection of the History of the Old and New Testament*: it gave rise to a learned correspondence between him and Mr. Moyle his nephew, published in the second volume of the works of the latter. *Assémanis Bibliotheca Orientalis*, and *Brucker's Historia Philosophiæ*, throw much light on this, and every other branch of Eastern literature. In the 25th vol. of the *Histoire de l'Académie Royale des Inscriptions et Belles Lettres*, may be found the first of the *Memoires*, which compose the *Abbé Foucher's Traité Historique de la Religion des Perses*; the others appeared in the subsequent volumes of that work. The year 1755-6 must be reckoned a new æra in the study of Persian Theology. M. Anquetil du Perron, happening to see a fragment of one of the sacred books of the ancient Persians, determined to enrich his country with a translation of it. With this design he embarked, in that year, for the East Indies: he returned to Europe in 1761. The result of his researches appeared in 1771, under the title, "Zend-

“ *Zend-Avesta* Ouvrage de Zoroastre, contenant
 “ les Idées Theologiques, Physiques et Morales
 “ de ce Législateur; les Cérémonies du Culte
 “ Religieux qu’il a établi, et plusieurs traités im-
 “ portans relatif à l’ancienne Histoire des Perses :
 “ Traduit en François sur l’original Zend; avec
 “ des Remarques et accompagné de plusieurs
 “ Traités propres à éclaircir les Matières, qui en
 “ sont l’objet.” 2 vol. 4to, generally bound in
 three. The first contains an account of his
 voyage and travels; it is very interesting. His
 work was warmly attacked by Sir William Jones
 in his *Lettre à M. A * * du P * * **, dans laquelle
 est compris l’*Examen de sa Traduction des livres*
attribués à Zoroastre, and by Mr. Richardson,
 in his preface to his *Arabic and Persian Dic-*
tionary; both of them treat it as a contemptible
 forgery: but, in respect to Sir William Jones,
 fecit indignatio verbum; M. Anquetil du Per-
 ron’s very rude and petulant attack on the Engli-
 nation, and particularly on the late Dr. Hunt of
 Oxford, Sir William Jones’s preceptor in the
 Eastern languages, produced from him the retort,
 full of asperity, but wholly destitute of argument.
 It may be collected from his discourses before the
 Asiatic Society, that he thought differently of
 M. Anquetil du Perron’s works in his riper
 years: and it certainly detracts from the weight of
 Mr. Richardson’s testimony against them, that he
 pretends to no knowledge of the antient Persian;

and that his knowledge of the modern Persian is questioned by able scholars. Mr. de Sacy seems to acknowledge the importance and authenticity of the Zend-Avesta, by his frequent appeals to it and quotations of it, and it is honourably noticed by Tyfchen of Rostock, Münter of Copenhagen, and Sir William Ouseley. Two interesting memoirs relating to his work were published by M. Anquetil du Perron in the *Journal de Sçavans*, 1762—1769; and several in the *Memoires de L' Academie*. The subject is discussed, but not so fully as a curious reader must wish, by Sir William Jones, in his *anniversary discourses*. Mr. Kleuker has published a German translation of M. Anquetil du Perron's Zend-Avesta, in six volumes 4to, at Riga, 1776, 1777, 1781, 1783; a work highly interesting to the curious in the antient theology of the Persians. It contains a German translation of the original publication of M. Anquetil du Perron, and the essays, written by him and the Abbé Foucher: but the most important part of the work, consists of the author's own historical disquisitions on the writings ascribed to Zoroaster: in them he appreciates the claim to authenticity and antiquity, and the theological and literary merit of the Zend-Avesta. He seems to show, as far as the nature of the subject admits, that the Guebres in Persia and the Parsees in India, the supposed successors of the antient Persians, actually

actually possess a collection of books, esteemed sacred by them, as containing the doctrines of the antient religion, and the fundamental tenets of their ancestors, and derived by them from Zoroaster, and that these are the works translated by M. Anquetil du Perron. It is much to be wished that some gentleman would favour the public with a translation of M. Kleuker's Disquisitions. From the works we have mentioned, the following compilation has been made; it may be found to give some notion, I. of the Patriarchal Faith; II. of Sabaism, or Planetary Worship; III. of Zoroaster; IV. of the antient Language of Persia; V. of the original Code of Law promulgated by Zoroaster; VI. of the Zend-Avesta, published by M. Anquetil du Perron; VII. of its Authenticity; VIII. of its Theology, Morality and Ceremonial; and IX. of the Revolutions of the antient Persian Creed. To distinguish them from the modern Persians, both the antient and modern professors of the doctrines of Zoroaster are called Parsees by several writers of eminence, and in these sheets are called by that name.

I. The religion of the antient Persians may be considered the first deviation from the true *Patriarchal Faith*. That consisted in the knowledge, love, and adoration of one supreme God; in the belief that he made the world by his power, and supported it by his providence; that he had created
a man

a man and a woman; and placed them in a state of bliss, to endure for ever, if they should observe the command he gave them, to abstain from eating the fruit of a forbidden tree; that they eat of it, and were punished for their disobedience; that, by their guilt, they and their posterity incurred a total loss of the divine favour; but were to be restored to it by a divine Redeemer, who, in the fulness of time, would appear in their seed. These sublime tenets composed the whole creed of Noah, and were probably carried by Elam his grandson beyond the Tigris, into Persia. There, by degrees, the faith of his descendants was adulterated. From the contemplation of the Creator, they naturally turned to a view of the wonders of his hands, particularly the sun, the moon, and the starry host of the heavens. Brought up from our earliest infancy in just notions of the Deity, we find it difficult to conceive, how the human mind can rest on these objects, however splendid, without rising to the sublime Being, who called them into existence. To the descendants of Noah, the view of them was a strong temptation to error and superstition. Job felt its force: in the solemn protestation, made by him of his integrity in the observance of his duties, he calls God to witness. “That as he
“ beheld the sun when it shined, or the moon
“ walking in brightness, his heart had never been
“ secretly enticed, his mouth had never kissed his
“ hand.”

“ hand.” Among the Persians planetary worship very soon prevailed: but, if we credit Dr. Hyde, it should not be confounded with idolatry: in his opinion, light was considered by the Persians as the sublimest symbol of the Deity, the sun and planets as his noblest production, fire as his most powerful agent; in this view they paid them a religious reverence, but their reverence for them did not go so far as adoration. From their use of fire in their religious ceremonies, they acquired the name of fire-worshippers.

2. In this state they did not rest long: by degrees an opinion gained ground among them, that the heavenly bodies were inhabited by beings, endowed with intelligence and power, and entitled to religious worship. These religious tenets are known by the appellation of *Sabaism* or planetary worship. No heresy can boast such high antiquity or so long a duration. It certainly prevailed before Abraham; and, in the territory of Bassora, it is still to be found in a body of men, not very numerous, who call themselves the Christians of St. John. The reason and occasion of their assuming this appellation are unknown. Some mention of their tenets may be found in that part of the foregoing account of Mahomet and his disciples, which mentions the state of religion in Arabia, at the time of his appearance. From Sabaism, however, a part of the Persians kept themselves free: they

they were called Magians; they were not wholly free from superstitious practices, and probably both parties admitted Dualism, or the doctrine of two principles.

3. This leads to the mention of *Zoroaster*, the reformer of the Persian religion. The time in which he lived is uncertain: and some writers have supposed, that more than one person of that name, took an active and distinguished part in the revolutions of the Persian creed. On these points there is a great diversity of opinion among the learned: their opinions may be reconciled, in some measure, by supposing, that two celebrated personages appeared in Persia: one, the legislator of Persia, both in its spiritual and temporal concerns, about the time of Cyaxares the 1st.; the other, the reformer of its religion, and the founder of the Magian hierarchy under Darius the son of Hystaspes; that the name of the second was Zoroaster; and that the name of the first is unknown; but that there is a probability of his being the Heomo of the Zendish books, the Hom of the Pahlavis.

4. To the former, the Zend-Avesta, as it was originally composed, may be attributed with a high degree of probability. To obtain an accurate idea of it, some notion must be acquired of the *Languages* accounted sacred, by the present adherents to the antient Persian creed, and

of

of the writings known or supposed to exist in any of them.

The most antient of these languages, is the *Zend*. It was probably a very early corruption of the Sanscrit. It is supposed, that by an injunction of Zoroaster, the use of it was exclusively appropriated to the Magian hierarchy : the *Pazend* is a corruption of the *Zend*, and was used in the commentaries on the *Zend*. The *Pahlavi* was the language in general use among the Persians, in the time of Zoroaster, and continued in general use, till the 5th or 6th century of the christian æra ; all the remains of it are translations from the *Zend*, supposed to have been made during the life of Zoroaster, or soon after his decease. All the known writings in the *Zend* or *Pahlavi* languages are accounted sacred by the Parsees. Ferdusi, the Persian Homer, in his *Shah-namah*, always supposes the kings and heroes of his country, to speak and write the *Pahlavi* language.

In Kerman, and the neighbourhood of the Caspian sea, the Parsees have a language peculiar to them, called the *Guebri* ; it is a compound of the *Zend*, the *Pahlavi*, the modern Persian, and the languages of other neighbouring nations.*

6. It

* The characters of the *Zend*, *Pazend* and *Pahlavi* languages, may be found in the work of M. Anquetil du Perron, in the 2d edition of Dr. Hyde's *Religio Veterum Persarum*,

5. It is said that the *Code of Law promulgated by Zoroaster* was divided into 21 parts; that seven of them treated of the creation of the world, seven of morality, and of civil and religious duties, and seven of physic and astronomy: it is said, that it was written in letters of gold, on 12,000 skins of parchment, and deposited by Gushtasp in the great Pyræum,

Perfarum, and in the *Commentatio de fatis linguarum Orientalium*, by Jenisch; but, by inspecting the medals preserved in the national museum at Paris, and deciphered by Mr. de Sacy, (*Mémoire sur diverses Antiquités de la Perse*, Paris 1793), or those deposited in the museum of the late Doctor Hunter, and deciphered by Sir Wm. Ouseley, (*Observations on some Medals and Gems bearing inscriptions in the Pahlavi or antient Persick Character*, quarto, London, 1801,) it appears, that the characters given by Hyde and du Perron differ from those of the Sassanian ages of the Persian monarchy. The alphabet of these medals, and of the most antient inscriptions hitherto explained, have been found to contain but 18 letters, each of which, whether it be used in an initial, medial, or final position, retains the same form; while the Zend alphabet, as given by Mr. Anquetil du Perron, from his manuscripts, has been found to comprise not fewer than 48 characters, the Pazend 29, and the Pahlavi 26: many even of these assume different forms, according to their situations, at the beginning, middle or end of a word; others, according to their positions, receive a short or long, a hard or soft accentuation. These new distinctions seem to be innovations of the original simple alphabet, and are supposed to be engrafted on it within the last five or six centuries. The most antient Persic inscription, hitherto deciphered, does not ascend higher than the

Pyræum, or fire-temple at Persepolis : and that it was found there and destroyed by the command of a Musselman chief, about the seventh century of the Christian æra. Zoroaster appears to have asserted, that it was delivered to him by the Deity : on that account, his followers called it the Avesta, or The Word; and, being written in the Zendish language, it was generally called Zend-Avesta. Later Persian and Arabic writers relate the prodigies which ushered into the world, the birth of Zoroaster, the attempts of the evil spirits to destroy him, and the miracles by which he proved his divine mission.

To the exertions of M. Anquetil du Perron, we are indebted for our first knowledge of the Zend-Avesta : his manuscripts are deposited in the na-

second century of our æra; that is the date of a medal which Sir Wm. Ouseley ascribes to Vologeses, the 3d of the Arsacidan or Parthian dynasty : and no intermediate character between the Pahlavi, and the arrow-headed letters, found in the ruins of Persepolis, or the neighbourhood of them, has yet been discovered.

Thus it remains a question whether the works of Zoroaster, were originally written in the Alphabet of the medals, or in that of the Persepolitan inscriptions; but the manuscripts, from which M. Anquetil du Perron translated his Zend-Avesta, are written in a character totally different from that of the Persepolitan inscriptions; and they are thought to be founded upon, and in many instances to be the same with, that of the Sassanian medals, a pure Pahlavi. For these remarks, and a valuable communication on the general subject of this article, the writer is indebted to Sir William Ouseley.

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tional library at Paris; a similar, or perhaps a finer collection of these works, was lately brought from Surat, and has been purchased by Sir William Ouseley.

6. The first work in the collection of M. Anquetil du Perron is the *Vendidad Sadé*. It contains, what is called the Vendidad, in a strict sense, and the *Izeshné and Vispered*. The word Vendidad, means separated from the devil; and thus intimates, that the doctrine inculcated by the Vendidad is contrary to the doctrine of the devil. Sadé signifies pure and without mixture; and according to M. Anquetil du Perron, is a name given to those Zend works, which are not accompanied by a Pahlavi translation. The Vendidad Sadé, contains a dialogue between Zoroaster and Ormuzd: some parts of it contain a relation of the historical facts on which the religion of the Parsees is founded; the rest relates to their morals, policy, and ceremonial. The *Izeshné and Vispered* are Liturgical Works; the first seems to signify a prayer in honour of him, to whom it is addressed; the second, to denote the chiefs or first of every being, the beginning of the *Vispered* containing addresses to them. The *Izeshné and Vispered* were recited at the same time, and perhaps the Vendidad was recited with them, so as to form, together, an office, resembling the liturgies of the church of Rome and the church of England, which consist of lectures and prayers from the

sacred writings, and prayers introduced by the churches themselves. The *Izeshnè* and *Vispered* are followed by the *Jeschts*, which consist of a variety of addresses, prayers, and supplications to Ormuzd, and the other celestial beings, and commemorations of them. The *Jeschts* of Ormuzd is remarkable for the very high terms, in which, in a dialogue between himself and Zoroaster, Ormuzd describes his own power and glories. After the *Jeschts*, is the small and the great *Si-rouzè*, or a collection of short prayers, addressed to the 30 heavenly spirits, who preside over the 30 days of the month. With the *Si-rouzè*, the *Zend-Avesta* finishes. M. Anquetil du Perron has subjoined to it the *Boun-dehesht*, containing an account of the Cosmogony of the Parsees: he considers it to be a translation from the *Zend*, and to have been composed towards the seventh century of the Christian æra.

For our knowledge of these documents, we are indebted to M. Anquetil du Perron. We also owe to him much valuable information respecting several works, which throw much light on the theology of the Parsees. The first of these is the *Eulma-Eslam*, containing the answers made by a Parsee priest, to different questions put to him by some Mussulman doctors, about the 40th year of the Hegira: the *Modjmcl el tavarikh* or the summary of histories, published in the year 1126: and the *Treatise of the Religions of the East* by *Shahristani*:
with

with the last of these works Dr. Pocock, and Dr. Hyde were acquainted. The document of most importance, on the religion of the Parsees, of which we were in possession, before M. Anquetil du Perron's publication of the Zend-Avesta, was the *Sadder*, a book used by the Magi, containing an account of the laws and precepts of the Parsees; it is divided into an hundred chapters, is written in the modern Persian, in verse, and is thought to have been composed by a Persian priest about the 16th century.

7. This leads to the important inquiry respecting the *Authenticity of the works, from which M. Anquetil du Perron translated the compilation, published by him under the title of The Zend-Avesta.* It is clear that he did not wilfully impose on the world, either a translation or a supposed translation of a spurious original; that the books translated by him really exist in a Zendish original; and that he endeavoured, to the utmost of his power, and probably with success, to give a faithful translation of them. It is also clear, that, if they are genuine, they form a small part only, of the original Zend-Avesta. Thus far, there is a reasonable degree of certainty: it is probable, that the original, from which M. Anquetil's compilation was framed, is of the highest antiquity; that parts of M. Anquetil's compilations, particularly those which contain a dialogue between Zoroaster and Ormuzd, or in which Zoroaster repeats the information or precepts he received from Or-

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muzd,

muzd, are portions of the original Zend-Avesta; it is also probable, that other parts of it, particularly those, which are in the form of prayers or invocations, are of a later date than the Zoroaster assigned to the æra of Darius Hystaspes; and it also is probable that the Zend-Avesta, in its present form, is as antient as the Mahometan invasion of Persia; and it may, for some reasons, be assigned to the time of Artaxerxes the founder of the Sassanian dynasty.

8. To obtain an accurate notion of the religion of the Parsees, it is necessary to consider their *Mythology, Morality and Ceremonial*.

Under the name of *Zerouane*, or Time without bounds, they recognized a first and original Being. That by him and in him, they believed the universe to exist, appears sufficiently clear: but they seem to have considered him rather as a Principle, giving motion to a machine, or an impulse of fate, than a real object possessed of wisdom, independence and energy. From him, *Ormuzd and Ahriman* proceeded; each independent of the other, each possessed of the power of creation. Ormuzd is the being absorbed in excellence, good in his essence; the cause of all good; Ahriman dwells in darkness, is evil, and is the cause of all evil: Ormuzd formed mankind for virtue and happiness; the malice of Ahriman plunges him in vice and misery; whatever is good in the moral or physical world, is the production of Ormuzd; all that is bad, is the production of Ahriman. The op-
position

position of their nature produces a necessary conflict between them: twelve thousand years were to pass from the first creation of Ormuzd and Ahriman; during the first 3000 of them, Ahriman was to remain inactive; the conflict was then to begin, and during the next 3000 years, Ormuzd was to have the advantage; in the following 3000 years, Ormuzd and Ahriman were to be alternately victorious; in the last 3000, Ahriman was to prevail, till, at the end of them, Ormuzd was to gain the ascendant, and to obtain a complete victory over Ahriman and his powers. To protect the beings, he intended to create, from the attacks of Ahriman, Ormuzd created six *Amshaspands*, or Celestial Beings, through whose ministry he should communicate his favours to man; he also created a number of celestial beings of an inferior degree called *Izeds*, of whom Mithra, the being of light, whose habitation is between the sun and the moon, is the most illustrious. Next to these, he created the *Ferouers*, or that part of every created being which partakes of the divinity, answering to the *νοῦς*, which the Greek philosophers called the superior or divine part of the soul, in opposition to the *ψυχή*, or its inferior or terrene part. Ormuzd also created the sun, moon, stars, and the four elements. In the mean time Ahriman was not inactive: he created a large number of evil and filthy beings called *Dews or Dwes*, *Peries*, *Daroujes* and *Darvands*.

With them Ahriman attacked Ormuzd, and maintained against him, a fight of 90 days, at the end of which, Ormuzd pronounced the *Honover*, or Divine Word, and at the sound of it, they fled back to their primæval darkness: then Ormuzd created *the first Ox*; it was destroyed by Ahriman; from him *Kaiomorts*, or the first man, proceeded; the Dews slew him, a tree sprung out of his seed, from which a man and woman arose, called *Mefchia and Mefchiane*. At first, they were pure beings, and obedient to Ormuzd: but Ahriman was envious of their happiness: to seduce them, he assumed the form of a serpent, presented them fruit, engaged them in conversation with him, and persuaded them he was the creator of the universe; they believed in him; their nature was corrupted, and their corruption infects all their posterity. Ormuzd supplies them with force sufficient to resist the attacks of Ahriman; at their decease, if the good overbalances the evil they have done, they are admitted to a paradise of spiritual and temporal delights; if their evil actions preponderate, they are condemned to unspeakable suffering: but all this is temporal; at the end of the 12,000 years from the creation of Ormuzd and Ahriman, the harmony of the universe will be re-established, and mankind restored to virtue and happiness.

The Morality of the Zend-Avesta is entitled to praise;—purity of word, action, and thought, is repeatedly inculcated. To multiply the human
species,

species, increase its happiness, and prevent evil, are the general duties inculcated by Zoroaster to his disciples. Agriculture is particularly recommended them: "He," says Zoroaster, "who sows the ground with diligence, acquires a greater stock of religious merit, than he could gain by repeating ten thousand prayers." On the other hand, too great an attention to gain is reprobated in the strongest terms; "There is not," says Zoroaster, "a greater crime than to buy grain and delay selling it, till it becomes dear, that it may be sold for a greater price." The disciple of Zoroaster is enjoined to pardon injuries, to honour his parents, to respect old age, to observe a general gentleness of manners, to practice universal benevolence. Fasting and celibacy are forbidden him; if his wife be not barren, one wife only is allowed him; a marriage with his cousin-german is recommended to him, as an act particularly pleasing to Heaven.

The Religious Ceremonial of the Parsees must take up a considerable portion of their time; and, on many occurrences both of business and pleasure, must inconveniently press upon them. The Primitive Word addressed by Ormuzd to Zoroaster partook of the divine essence; to read and study it incessantly, is considered by them a return due for so great a favour. The prayers of the Zend-Avesta often begin with an humble confession of sin or imperfection: they are addressed to Ormuzd, the

the Amshaspands, the Izedes, the Ferouers, and the Elements. Fire was considered by Zoroaster as the purest symbol of the Divinity; he therefore enjoined his disciples, to keep up a perpetual fire, and to perform their devotional exercises in the presence of fire, and every supposed corruption of fire is forbidden under the severest penalties. To every act of devotion, purity of heart is necessary; and to purity of heart, Zoroaster supposes purity of body greatly contributes; with this view, he prescribed a multitude of minute observances; for some of them, a reason may be found in the nature of the climate; but many of them seem arbitrary and trifling; the omission of them is declared to be a grievous sin, not inferior in guilt to the violation of the most important duties of morality, and only to be expiated by the heaviest punishment. Every thing, which related to religion or its concerns is placed under their priests; they were formed into a regular Hierarchy, not unlike the hierarchy of the Christian church; large tracts of land were assigned for their support, and they were entitled to a tithe of all the property of their disciples.

The most exceptionable part of the religious system of the Parsees is its *religious intolerance*. From its establishment under Darius Hystaspes, to its fall under Isdegerdes, the last of the Sassanian dynasty, the exercise of every mode of religious worship, except that of Zoroaster, was prohibited throughout

throughout Persia, under the severest penalties; and the Magi, appear to have been disposed rather to increase than lessen the severity of the law.

9. What has been said may be thought to present some view of the *History of the Persian Creed*, during its two first periods,—that which preceded, and that which began with Zoroaster: from him, till Ardeshir or Artaxerxes, the first prince of the Sassanian dynasty, seven centuries elapsed, which may be assigned for its third period;—its 4th extends from that time to the overthrow of the Persian empire by the Companions of Mahomet; its fifth and last period reaches to the present time.

The doctrines of Zoroaster soon attracted the attention of the Greeks. By an intercourse with the Greeks, such of the Magi as had a turn for these speculations, would naturally be led to accommodate the doctrines of Zoroaster to the polytheism of the Greek theology. The task would not be difficult: they would easily find in Ormuzd and Ahriman the subordinate Deities of the Greeks; and in the Zerouane or Time without bounds, a Jupiter, the eternal parent and sovereign of all. Their intercourse with the Jews would also have some effect on their religious belief; the sublime descriptions of Jehovah, with which the sacred writings of the Jews abound, would naturally rectify and exalt the conceptions of the
Magian

Magian priest, and insensibly lead him to ascribe to his own Zerouane, or Time without bounds, the infinite power and infinite wisdom of the God of Abraham, and to consider Ormuzd and the other celestial beings as his ministering angels. But whatever effect these sublime or ingenious speculations might have on a few philosophers, the Persian nation at large adhered to the religion of the Magi: its natural tendency however was Planetary Worship; that insensibly gained ground on the nation; it corrupted the antient doctrines, it gave rise to a multitude of sects; all of them professed to revere the name of Zoroaster, and each claimed to be the only true observer of his doctrines. To put an end to these disputes, Artaxerxes summoned a general meeting of the Magi; they are said to have met to the number of 80,000: by successive operations they were reduced to 40,000, to 4000, to 400, and ultimately to 7: one of them drank three cups of soporiferous wine presented him by his brethren, fell into a long sleep, awoke, related his conference with the Deity, and announced to the king and magi, the Deity's avowal of the divine mission of Zoroaster, and the authenticity of the Zend-Avesta.

From that time, till its conquest by the Mahometans, the whole kingdom of Persia was faithful to the doctrine of Zoroaster. It is a principle of the Mahometan religion to tolerate every

every religion which recognizes the unity of God. In the eye of the Mahometans, the Persians appeared to worship the sun and to worship fire: on this ground they destroyed the fire-temples and altars of the Parsees, and insulted the Magi; but they carried their persecution no further: by degrees, they allowed the Parsees the free enjoyment of their places of worship, on paying tribute. For several centuries the Pyræums subsisted in Media and Bactriana; and they still subsist in Kirman, Surat, Bombay, and the neighbourhood of Isfahan.

X. 2.

Advancing eastward from Persia, we immediately touch on HINDUSTAN, where, to use Mr. Lord's picturesque and accurate language, "a people present themselves to our eyes, clothed in linen garments, somewhat low descending, of a gesture and garb, we may say, maidenly and well nigh effeminate, of a countenance shy and somewhat estranged, yet smiling out a glozed and somewhat bashful familiarity."

The following lines may be found to give some notion, 1st, of the Geography; 2dly, of the Antient History of Hindustan; 3dly, of the Antient Philosophy of the Indians; 4thly, of the Vedas, the books accounted sacred by the Hindus, and of several Books held by them in great veneration;

tion; and 5thly, some mention of the supposed ages of these writings. 1st. Considering *Hindustan*, in the very largest sense, in which that word is used, it answers to the India infra Gangem of the Antients: or the country bounded on the north, by the Tartarian and Thibetian mountains; on the south, by the sea; on the west by the Indus; on the east, by a supposed line extending to the north from the mouths of the Ganges. The country bordering on the eastern side of the Indus made a part of one of the Satrapies of Darius Hystaspes; but, speaking generally, the Indus was the easternmost boundary of the Persian empire, and all the country beyond it was divided into a number of kingdoms or states.

2nd. Of the *Antient History of Hindustan*, or any other part of the country to the east of the Indus, we know little. About 160 years after the reign of Darius Hystaspes, Alexander the Great advanced, with his army, into India: that point of the Hyphasis or Beeyah, where it receives the Setlegè or Setooder, was the scene of the memorable refusal of Alexander's army to follow him. On his death, Seleucus made himself master of the Persian empire; and, turning his attention to India, sent Megasthenes, in the character of ambassador, to Palibothra, the capital of the Prasii, or the country watered by the confluence of the Jumna and Ganges. After this, with the exception of some occasional

casional mention of accidental circumstances, which show the nature of the commercial intercourse of the Romans with the east, from the time they established their dominion in Egypt, history is almost silent on the subject of India, till the conquest of it by the Mahometans.

To the antient and high civilization of the inhabitants of India, sacred and profane history bear ample testimony. The permanent singularity of their institutions is a circumstance peculiar to them: the most early and most modern writers agree in giving the same account of the classes of society into which they are divided; of their religious opinions, of their habits, morals, and manners. The classes of society among them, are 1st, that of the Bramins, the most noble or sacred tribe, and the only persons allowed to officiate in the priesthood; 2d, that of the Khettre, or military men; 3dly, that of the Bise, or merchants or tradesmen; and 4thly, that of the Soodra, the husbandmen and menial servants. Beneath all these, is the Chandalah; they are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices. A curious account of these distinctions and their subdivisions, is given by Mr. Colebrooke, in his enumeration of Indian classes, in the 5th volume of Asiatic Researches.

3. *The Philosophy of the Indians* was famous in Greece. From Strabo, Porphyry, Apuleius, Arrian,

Arrian, and Palladius, we learn, that the Antients supposed them divided into sects, of which the Brachmans and Samanœans were the most famous. They are described to have lived in retirement, to have avoided any intercourse with mankind, to have abstained from wine and animal food, to have practised great bodily austerities, and to have endeavoured, by assiduous prayer, meditation, and abstraction from terrene objects, to raise themselves to an incessant communion with the Deity. They probably were free from idolatry, and appear to have aimed at a sublime simplicity, above visible objects and natural feelings. At a time, probably not much more recent than the reign of Darius Hystaspes, an Indian philosopher of the name of Buddha arose in India, or some of the adjacent islands. Comparing what the Siamese, Chinese, and Japanese relate of Sommonacodom, Fohi, and Xaha, it is not improbable, that Buddha, Sommonacodom, Fohi, and Xaha, was the same person; that he was the author of a mythological system, which the initiated or adepts might, by emblematical explanation, reconcile with philosophy; but which, in the sense in which it was received by the people at large, was the very rankest idolatry. From this species of superstition the Hindus appear to be free; but their religious system is equally objectionable: the author of it seems wholly unknown.

4. The religious tenets of the Indians are compared

prised in several books called *Vedas*. They are written in the Sanscrit, a language once general in Hindustan; but which, after the invasion of it by the Mahometans, ceased to be a spoken language. All who have acquired the knowledge of it, mention it as the most copious and excellent language which has yet come into notice. The *Vedas*, and the language in which they are written, are held so sacred, that no sect but that of the Bramins is permitted to read the former, or learn the latter. The emperor Ackbar could not, either by promises or threats, prevail on the Bramins to disclose their religious credence. But their firmness has yielded to the courtesy^a and philosophical soli-

^a “ I have seen an extract from a foreign work of great
 “ literary credit, in which my name is mentioned, with
 “ very undeserved applause, for an attempt to introduce
 “ the knowledge of Hindoo literature into the European
 “ world, by forcing or corrupting the religious consciences
 “ of the Pundits, or professors of their sacred doctrines.
 “ This reflection was produced by Mr. Halhed’s transla-
 “ tion of the Poottee, or code of laws, and is totally devoid
 “ of foundation. For myself I can declare truly, that if
 “ the acquisition could not have been obtained but by such
 “ means as have been supposed, I should never have sought
 “ it. It was contributed both cheerfully and gratuitously
 “ by men of the most respectable characters for sanctity
 “ and learning in Bengal, who refused to accept more than
 “ the moderate daily subsistence of one rupee each, during
 “ the term that they were employed on the compilation.”
 Extracted from Mr. Hastings’s letter to Mr. Smith, pre-
 fixed to Mr. Wilkins’s translation of the Bhagvat-Geeta.

citations of the English established in Hindustan, and we have the satisfaction to hear from Sir Wm. Jones, that the Bramins are now as willing to give, as the English to receive information on their religious tenets. Of this liberal disposition the English have availed themselves: it would be difficult to point out a period, during which, more valuable communications have been made to the literary world, than that which has elapsed since the first institution of the society instituted in Bengal, for inquiring into the history of the antiquities of the arts, sciences, and literature of Asia: yet, without undervaluing in the slightest degree, the merit of their literary exertions, it may be doubted whether hitherto they have succeeded so much in fixing a complete and consistent system, respecting the sacred, profane, and philosophic history of Asia, as in shewing the imperfection of the received opinions upon it.

“ I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge. Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the company must rely for the permanency of their dominion.” From Mr. Hastings’s Letter.

The

The Vedas contain 100,000 stanzas, of four lines each: they treat of divination, astronomy, natural philosophy, the creation of the world, religious ceremonies, prayers, morality, and piety, and include hymns in praise of the Supreme Being, and in honour of subaltern intelligences. They are distinguished by the names of the Rik, the Yajur, the Sám and Atharvan Vedas^c. The Hindus, suppose that one of them came from each of the four mouths of Brama. Colonel Polier obtained a complete copy of them, and generously presented it to the British Museum.^d

From

^c Sir William Jones's orthography is here adopted. Mr. Wilkins and Mr. Halhed write the word "Veds;" Col. Dow, "Bedas;" Col. Polier "Baidis;" M. Anquetil du Perron, calls the four Vedas the Rak Beid, Djidir Beid, Sam Beid, and Athrbán Beid.

^d With the leave of the Trustees of the British Museum, the reader is presented with a copy of the letter, with which Colonel Polier accompanied his present.

"To Sir Joseph Banks, Bart. President of the Royal
"Society, &c.

"SIR,

"SINCE the English by their conquests and
"situation have become better acquainted with India, and
"its aborigines—the Hindous—the men of science
"throughout Europe have been very anxious of learning
"something certain of those sacred books which are the
"basis of the Hindou religion, and are known in India and
"elsewhere, under the name of the *Baids*: many endea-

From the Vedas are deduced the four *Upavédas*, called by the Hindus the Ayush, Gandarva, Dhanur,

“ yours we know have been exerted to procure them, not
 “ only on the coast of Coromandel, but also in several parts
 “ of Bengal, and even at Bennares; but hitherto, those
 “ books could not be had in any of those places, complete
 “ and original, and nothing could be obtained but various
 “ *Shasters* which are only commentaries of the *Baids* to
 “ expound and explain such difficult passages as occur in
 “ them:—during a long residence in the upper provinces
 “ of Hindostan, I made it also my business, particularly to
 “ inquire for those books, and the more so, as I found that
 “ doubts had arisen in Europe of their very existence:—
 “ my researches at Awd, Lucknow, Agra and Delhy were
 “ perfectly useless, and I could not in any of those places
 “ obtain what I wanted. Thus disappointed I thought of
 “ sending to Jaypour for them, and was led to it from a
 “ knowledge, that during the persecution the Hindous suf-
 “ fered throughout India, and which began in the twelfth
 “ year of the reign of Aurengzeb—(the persecution was at
 “ its height in the year of the Hegira 1090, or of ours 1679,
 “ on account of the rebellion of Odaipour.)—The Rajah
 “ of *Anbair*—Ram Sing, from the important services rean-
 “ dered by his father the Great Jaysing, and his own at-
 “ tachment to the Emperor—escaped, if not entirely, at
 “ least a great part of that persecution, which levelled to
 “ the ground all the Hindou places of worship in the pro-
 “ vinces, and caused the destruction of all the religious
 “ books which could be found belonging to the Hindous.—
 “ In consequence I wrote to a correspondent at Jaypour,
 “ and soon learnt from him, that the *Baids* were to be pro-
 “ cured there, but that no copy could be obtained from the
 “ *Brehmans* without an order or permission from Pertab
 “ Sing,

Dhanur, and St'hapatya; the first treats of medicine, and is supposed to have been delivered to

“ Sing, who was then the Rajah of that place, and is the
 “ same Prince who has so lately been engaged in war with
 “ Saindheah and who is a grandson of that famous Rajah
 “ Tay Sing (Mirzah Rajah) who built Jaypour close to
 “ Anbair, and was the founder also of the famous observa-
 “ tories at Jaypour and Delhy, &c. and the editor of some
 “ curious astronomical tables which he gave to the world under
 “ the name of *Mobammed Shab* then on the throne of Delhy.
 “ Having a small knowledge of the Rajah whom I had seen
 “ a few years before, when he paid his court to *Shab Alum*,
 “ then encamped in the neighbourhood of *Jaypour*, I he-
 “ sitated not in applying to him by letter for his permission
 “ to have the copy I so much wanted, and my friend Don
 “ Pedro de Silva a worthy Portuguese physician in the ser-
 “ vice of the Rajah, undertook to deliver it, and to forward
 “ the application with his solicitations if necessary.

“ *Pertab Sing* on reading the letter, smiling, asked Don
 “ Pedro, what use we Europeans could make of their holy
 “ books, on which he represented that it was usual with us
 “ to collect and consult all kinds of valuable books, of
 “ which we formed in Europe public libraries; and that
 “ the *Baids*, though much sought after, could not be met
 “ with any where else, and that without his permission the
 “ *Brehmans* refused to give a copy: on this the Rajah im-
 “ mediately issued an order, such as we wanted—and in the
 “ course of a year paying the Brehmen transcribers at a
 “ certain rate per every hundred *A/blok* or stanza, I obtained
 “ the books which form the subject of this address, and
 “ which I had so long wished to possess.

“ On my receiving those books at Lucknow, I still found
 “ many among the Europeans, who yet doubted their real
 “ authenticity,

to mankind by Bramha Indra Dhanwantari, and five other deities: the 2d treats of music, and is said

“ authenticity, so strong were the prejudices entertained—
 “ from the little success we had hitherto had in procuring
 “ them, and from the doubts cast on their very existence
 “ by some modern travellers: but the books having been
 “ shewn to the late Rajah *Anundram*, a learned *Brehman*,
 “ then at Lucknow, and a person well known to many now
 “ in England, he immediately recognized them for true and
 “ authentic, and begged of me to leave them some time with
 “ them. At my request he afterwards separated them in
 “ manageable volumes, as they now are, and this I thought
 “ necessary, the better to preserve them, for originally they
 “ were in loose sheets; the Hindous in general seldom or
 “ never binding their sacred books, particularly the *Baids*.
 “ But I was obliged to promise him which I readily did,
 “ they should not be bound in any kind of leather, but
 “ either in silk or velvet: Rajah *Anundram* further num-
 “ bered the pages, and with his own hand, wrote in Per-
 “ sian characters, for my information, not only the title
 “ page of each volume, but also of each section and the
 “ number of leaves they severally contain.

“ By this it may be seen how little a dependence is to be
 “ placed in the assertions of those who have represented the
 “ *Brehmans* as very averse to the communication of the
 “ principles of their religion, their mysteries, and holy
 “ books: in truth I have always found those who were
 “ really men of science and knowledge, very ready to im-
 “ part and communicate what they knew to whoever would
 “ receive it and listen to them, with a view of information,
 “ and not merely for the purpose of turning into ridicule
 “ whatever was not perfectly consonant to our European
 “ ideas, tenets and even prejudices, some of which I

“ much

said to have been invented or explained by Bharata: the 3d Upavéda, composed by Viswamitra, treats of

“ much fear are thought by the Indians to be full as de-
“ serving of ridicule as any thing they have. At the same time
“ it must be owned that all the Hindous, the *Brehmans* only
“ excepted, are forbidden by their religion from studying
“ and learning the *Baids*. The *K’batriys* alone being per-
“ mitted to hear them read and expounded: this being the
“ case it will naturally be asked—how came an European
“ who is not even of the same faith, to be favoured with
“ what is denied even to a Hindou? To this the *Brehmans*
“ readily reply—that being now in the *Cal Jog*, or fourth
“ age, in which religion is reduced to nought, it matters not
“ who sees or studies them in these days of wickedness,
“ since by the decrees of the Supreme Being it must be so.
“ At the same time, notwithstanding, I have not observed
“ that the *Baids* are a bit the more explained to the two
“ lower classes among the Hindous, the *Bais*, and the
“ *Sonder*.

“ To return from this digression.—Possessed now of
“ these sacred manuscripts, which I procured for the sole
“ purpose of communicating to those who would benefit
“ from their perusal, I soon after sent them to Sir Wm.
“ Jones, the only European, then in India I believe, who
“ could read and expound any part of them. From that
“ learned gentleman, whose knowledge and merits are far
“ above my praise, we may expect to learn in the future
“ memoirs of the Asiatic Society what are his opinions re-
“ lative to them, the surmises in India, and even among
“ the *Brehmans* about the authenticity, or at least the merits
“ of one of the four *Baids* called the *Atterban*, and in all
“ likelihood some extracts and translations from each; and
“ on that account, I shall beg leave to refer you for any

of the fabrication and use of the weapons of war of the military tribe: the 4th, containing various treatises

“ further information, on these books, to one who is so competent to give the public the fullest and the truest.

“ The *Baids* are now in London, and accompany this address; the purport of which is, to request of you, Sir, as one of the trustees of the British Museum, to receive and lodge them in that noble and valuable repository, as a small token and tribute of respect and admiration, from one who though not born a natural subject, yet having spent the best part of his life in the service of this country, is really unacquainted with any other. Allow me at the same time, Sir, to take the opportunity thus offered me of expressing the sentiments of respect I entertain for you, and which are so justly and on so many accounts your due.

“ I have the honour to be,

“ Sir,

“ Your most obedient and very humble Servant,

“ ANTY. POLIER.”

“ London, 20th May, 1789.

“ P. S. I have further to request, that in depositing the *Baids* in the British Museum, it may be specified particularly, that either Sir William Jones now in India, or Mr. Wilkins now in London, shall at any time be allowed to have one of the volumes of the *Baids* (at a time) to take home with them, on their declaration it is for the purpose of making extracts or translations out of them, and giving security for its being returned; and I am led to do this, with the more pleasure and readiness, in consideration of what is due from the public to those gentlemen for the great trouble they have been at, in learning so difficult

treatises on the mechanical arts, was revealed by Viswacarman.

If the expression may be used, the Vedas are the scriptures, the Upavédas are the subscripts of the Hindus.

Six *Vedangas* or bodies of learning are derived from these sources; they were written by different holy men, and treat of pronunciation, religious ceremonies, grammar, prosody, astronomy, and the difficult phrases in the Vedas.

Subordinate to these are, 1st, the *Puranas*, a series of mythological histories, in blank verse, from the creation of the world to the supposed incarnation of Buddha; 2dly, the *Dherma*, consisting of various works relating to the jurisprudence of the Hindus; and 3dly, the *Deršana*, consisting of several works on different subjects of their philosophy.

An
“ difficult a language as the Sanscrit, and opening by that
“ mean, to the European world, a new source of know-
“ ledge.

“ As above,

“ ANTY. POLIER.”

“ Among the Puranas,” says Mr. Hastings in the letter already quoted, “ and of superior estimation to the rest, is
“ ranked *the Mahabharat*.—It contains the genealogy and
“ general history of the house of Bhaurat, so called from
“ Bhurrut its founder: the epithet Maha, or Great, being
“ prefixed in token of distinction: but its more particular
“ object is to relate the dissensions and wars of the two
“ great

An extract from the Vedas has been published lately by M. Anquetil du Perron, under the title of *Oupnekat*,

“ great collateral branches of it, called Kooros and Pandoo; both lineally descended, in the second degree, from Veecheetraveerya, their common ancestor, by their respective fathers Dreetrarashttra and Pandoo.

“ The Kooros, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative, even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nekool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashttra, from Hastenapoor, at that time the seat of government of Hindostan.

“ The exiles, after a series of adventures worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father: by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashttra.”

A translation of a valuable extract from the Mahabharat was published, in the year 1785, by Mr. Wilkins, under the title of “ The Bhagvatgeeta, or Dialogues of Kreeshtna and Arjoon, in eighteen lectures, with notes; translated from the original in the Sanscrit, or antient language of the Brahmans.” An advertisement informs us, that it was published under the authority of the Court of Directors of

“*Oupnekat,*” (*id est, Secretum Tegendum*) “*opus,*
 “*ipsâ in Indiâ rarissimum, continens antiquam et*
 “*arcanam*

of the East India Company. Mr. Hastings's letter to Mr. Smith then follows: after it, comes a concise but very instructive preface by the translator, and then the translation, with notes. It is executed in that admirable style of severe simplicity, which a consummate taste alone can reach.

From the general ignorance of the Sanscrit language, few are capable of pronouncing on its fidelity: but we have a strong testimony in its favour, in Mr. Halhed's preface to his translation of the *Oupnekat*, now deposited in the British Museum.

Mr. Hastings's letter does him the greatest honor; it is a noble display of enlarged and virtuous views for the government of a great country: the following extract from it is evidence of his classical taste and judgment.

“ Might I, an unlettered man, venture to prescribe
 “ bounds to the latitude of criticism, I should exclude, in
 “ estimating the merit of such production, all rules drawn
 “ from the antient or modern literature of Europe, all re-
 “ ferences to such sentiments or manners as are become the
 “ standards of propriety for opinion and action in our own
 “ modes of life, and equally all appeals to our revealed
 “ tenets of religion, and moral duty. I should exclude
 “ them, as by no means applicable to the language, senti-
 “ ments, manners, or morality, appertaining to a system of
 “ society with which we have been for ages unconnected,
 “ and of antiquity preceding even the first efforts of civiliza-
 “ tion in our own quarter of the globe, which, in respect
 “ to the general diffusion and common participation of arts
 “ and sciences, may be considered as one community.

“ I would exact from every reader the allowance of ob-
 “ scurity,

“ *arcanam seu Theologicam et Philosophicam doc-*
 “ *trinam, e quatuor sacris Indorum Libris, Rak Beid,*
 “ *Djejr Beid, Sam Beid, Arthrbān Beid, ex-*
 “ *cerptam, ad verbum, et Persico idiomate Sanskre-*
 “ *ticis vocabulis intermixto, in Latinum conversum,*
 “ *dissertationibus et annotationibus difficiliora expla-*
 “ *nantibus illustratum, studio et opera Anquetil du*
 “ *Perron, Indicopleustæ. Tom. 1. 4to. Argentorati*
 “ *et Parisiis.*”

A much more intelligible, and, perhaps, a much abler translation of this work, made by Mr. Halhed, through the medium of a Persian translation,

“ security, absurdity, barbarous habits, and a perverted
 “ morality. Where the reverse appears, I would have him
 “ receive it (to use a familiar phrase) as so much clear gain,
 “ and allow it a merit proportioned to the disappointment of
 “ a different expectation.

“ In effect, without bespeaking this kind of indulgence,
 “ I could hardly venture to persist in my recommendation of
 “ this production for public notice.

“ Many passages will be found obscure, many will seem
 “ redundant; others will be found clothed with ornaments
 “ of fancy unsuited to our taste, and some elevated to a
 “ track of sublimity into which our habits of judgment will
 “ find it difficult to pursue them; but few which will shock
 “ either our religious faith or moral sentiments. Some-
 “ thing too must be allowed to the subject itself, which is
 “ highly metaphysical, to the extreme difficulty of render-
 “ ing abstract terms by others exactly corresponding with
 “ them in another language, to the arbitrary combination of
 “ ideas, in words expressing unsubstantial qualities, and
 “ more, to the errors of interpretation.”

is deposited in the British Museum. It is observable that in the *Lettres Edifiantes et Curieuses*, Ed. 1781, it is explicitly asserted, 1st, that the Vedas were in the hands of the missionaries: 2dly, that a copy of them was in the king of France's library: 3dly, that there was an Arabic translation of them. 13 vol. p. 394. 437. 14 vol. p. 6. 65. Father Pons's Letter, to which the last of these references are made, deserves a serious perusal.^f

Among the Dhermas or works of law, none are held by the Hindoos in such veneration, as the *Institutes of Menu*; a system of religious and civil duties which the Hindoos firmly believe to have been promulgated by Menu, the son or grandson of Brama. A translation of it has been lately published by Sir William Jones.

^f Having mentioned this letter to Mr. Wilkins, that able judge of Sanscrit literature pronounced it *omni exceptione major*: it will not suffer in a comparison with Sir Wm. Jones's Discourses on Hindu Literature. *La Porte Ouverte of Abraham Roger*, is one of the most curious works which has yet appeared on the Mythology of the Hindus, and deserves to be more generally known. Mr. Maurice's valuable publications intitle him to the thanks of all oriental scholars: by publishing his translation of the Mahabharat, Mr. Wilkins will confer on them a very great literary favor.

—The writer begs leave to mention, in this place, his obligations to Mr. Planta, the principal librarian of the British Museum; for innumerable services rendered him in the course of this publication. To a gentleman more ready to oblige, the care of that literary treasure could not have been assigned: *sic siti latantur lares.*

5. Several attempts have been made to discover the *æra of the first foundation of the Indian empire, and to settle the different ages of the publications we have mentioned.* The most specious system, on these subjects, which has yet appeared, is that of Sir William Jones. He traces the foundation of the Indian empire above 3800 years from the present time; the highest age of the Yajur Veda to 1580 years before the birth of our Saviour, or 100 years before the time of Moses; and the highest age of the Institutes of Menu, to 1280 years before the birth of our Saviour. The opinions of Mr. Freret and Mr. Bailly are nearly the same: but Sir William Jones admits these to be the highest possible dates which can be assigned to the works in question; and, in fixing the *æras* of the Vedas and the Institutes of Menu, he does not speak of them as existing, at the period he assigns to them, in the form we now have them; he considers them to have then been in a state of traditional existence.—Such is the outline of Sir William Jones's system; but it is impossible not to wish, that the facts upon which, on this and other occasions he builds his premises, were established with more certainty, and that the conclusions he deduces from them were supported by inferences and arguments less nicely spun. The age of the Puranas is still more uncertain; their pretensions to high antiquity seem completely overthrown by Mr. Bentley in his Dissertation, in
the

the 6th volume of the Asiatic Researches, on the Suryá Siddhanta: and his arguments indirectly affect the supposed high antiquity of the Vedas.

All, who take an interest in the advancement of useful or elegant learning, must anxiously wish that Asiatic literature should meet with every species of encouragement. Generally speaking, in literature as in commerce, the public is the best patron: and the adventurer seldom succeeds so well, as when he is left to his own exertions: but sometimes it happens that particular encouragement is necessary, and premiums advances and bounties have their use. The infant state of Asiatic literature, the small number of those who can devote their time to the study of it, and the difficulty and expense attending the acquisition of it, seem to make this one of the cases in which the public should stimulate the exertion of the individual, by lessening the expense and smoothing the difficulty of his pursuits, and by multiplying the means of his success. A sum of money, the appropriation of which to such a purpose, would neither be felt in England or Asia, and which would scarcely be discernible in an Indian budget, would, if judiciously expended in defraying the charges of scientific and observing travellers, in engraving curious and instructive objects of art, and particularly in procuring faithful translations of original works of acknowledged value, open to us, in a few years, the choicest treasures of the east.

Such

Such a measure would be worthy of the merchant kings, to whom, as the best managers of it for the public welfare, the British nation exclusively trusts her Asiatic trade. Under their auspices, the British arms have triumphed in almost every territory between the Indus and the Ganges, and every shore of the great Peninsula, has been tributary to British commerce. That to deserve well of their country is their earnest wish, we all know; now wealth and power are seldom so well employed, as in the encouragement of those, whose labours increase the knowledge, refine the taste, or elevate the genius of their countrymen: and if they are desirous of fair fame, they must be sensible that the most certain method of obtaining it, is to connect their names with great literary institutions, and to secure the gratitude of the artist and the scholar.

X. 3.

LEAVING Hindustan, we must take a north-easterly course, to arrive at CHINA, and consider the several books accounted sacred in that country. Something should be premised, 1st, on the origin and antiquity of its empire; 2dly, on the geographical notions which the antients entertained of it; and 3dly, on the rise and progress of the intercourse between it and Europe.

1. *The origin and antiquity of the empire of China* are among the questions, which have exercised,
in

in a particular manner, the ingenuity of the learned. After much discussion, five things appear to be settled, with some appearance of precision:—1st, that the most probable opinion, respecting the origin of the Chinese, is, that China was first peopled from Hindustan: this is the universal belief of the learned of Benares, and is confirmed by a passage, cited for the purpose, by Sir William Jones, from the *Institutes of Menu*, a work, which, in a question of this nature, is of the very highest authority; 2d, that the original seat of the Chinese must be sought for in Chinfi, the most north-western province of the present empire of China; 3d, that, adopting the ~~Samaritan~~ chronology, the æra of the Chinese empire may be fixed, with some latitude of calculation, at 2,500 years before Christ; 4th, that, with the same latitude, its historical æra may be fixed at 800 years before Christ; 5th, that the actual form and extent of the Chinese government, may be dated from the dynasty of Hane, 206 years before Christ; 6th, and that, to repel the invasion of the Huns, the celebrated Wall of China was built about a century before the accession of that dynasty.

2. In respect to its *Geography*, it already has been observed, that the geographical knowledge of the Greeks did not extend, in the north-eastern parts of Asia, much beyond the Imaus or Caf. The geographical knowledge of the Romans

K

extended

extended much farther; their *Serica* regio was a part of the *Scythia extra Imaum*, and stretched from the *Altai* mountains, over the country of *Chami*, to *Kantcheou* in a north-western part of the province of *Chinfi*. *Till d'Anville* asserted and established a contrary opinion, modern geographers supposed the *Sinarum* regio, corresponded with *China*: he has shown its correspondence with *Cochin China*.

3. The antient Roman historians are wholly silent on the subject of any *political relations between Rome and China*; the indefatigable industry of *M. de Guignes*, (*Mem. de l'Academie*, Tom. 32, p. 355), has proved that there was an occasional intercourse between them from the Chinese writers; and *Ptolemy*, *Ammianus Marcellinus*, and other authors, show, that a considerable trade, in the article of silk, was carried on between *China* and the western parts of *Asia*, and *Europe*. It was managed by caravans, some of which took a northern, and others a southern route: the former passed over the *Great Desert* to *Kashgar*, where *Ptolemy* fixes the station of the merchants, *qui ad Seres profiscuntur*; thence, the caravans proceeded to *Samarcand*, and thence through *Persia* to *Syria*: the whole journey took up 243 days, but a great proportion of the commodity was purchased, in its passage, by the merchants of *Nisibis* and *Armenia*. The southern route took the caravans through the mountains of *Thibet*, to the

the Guzzarat, where they were met by the merchants of the west. The commerce was also carried on by sea: the ships of the Chinese sailed from its eastern ports to Malacca, or to Achem, the Promontory of Sumatra; and, when that was not the term of the voyage, they sailed on to Ceylon, the Taprobanè of the Antients, where they were met by the merchants of the Persian Gulph and the countries adjacent. Such was the nature of the commercial intercourse between China and Europe, till the reign of the emperor Justinian, when silkworms were introduced into Europe. From that time the intercourse between the countries, gradually wore away; and, at the end of a few centuries, Europe almost wholly forgot the existence, and even the name of China. The history of the introduction of the silk worm into Europe, is one of the most pleasing parts of Mr. Gibbon's work.

4. The first writer to whom, after that time, we are indebted for an account of China, is *Cosmas Indicopleustes*, or the Indian Navigator: he performed his voyage, about the year 522: a valuable extract of it, was given in French and Greek by Thevenot, (*Relations Curieuses*,) and the whole of it was published by Montfaucon in his *Nova Collectio Patrum*. But the work of Cosmas Indicopleustes was soon forgotten, and Europe generally remained in ignorance of China, till about the end of the

12th century, when *John Carpin* a Polonese friar, and *Rubruquis* a French friar, penetrated into it, and, on their return, published accounts of it. In the following century, the travels of *Marco Polo*, in Tartary and China, made their appearance: what he said of China, was, at first, thought fabulous; by degrees it was more favourably received, and insensibly obtained general credit. Soon after the Portuguese doubled the Cape of Good Hope, their ships reached China; and they obtained leave to settle at Macao. Several priests of the order of St. Ignatius, advanced into different parts of the country: their knowledge of the arts and sciences recommended them to the court; of this circumstance they availed themselves to propagate the Gospel; an account of their labours, and their vicissitudes of favour and persecution, and many curious circumstances respecting the natural, civil, and religious history of the country, have been published by them in several works, particularly their *Lettres Edifiantes et Curieuses*, of which Fontenelle said, that he had never read a work which answered better to its title. Of the general accuracy of those letters, and the works of *Father Du Halde* and *Father Gaubil*, the author has often heard the late Sir George Staunton speak in the highest terms: his testimony is certainly of great weight; and the author avails himself with much satisfaction, of this opportunity of mentioning

tioning a gentleman, whose talents and unconquerable vigour of mind, rendered his country essential services on many important occasions, and whose many amiable and estimable qualities, will long remain in the memory of his numerous friends, and are seen by them, with great pleasure, to survive in his son. The labours of *de Guignes*, the *Fourmonts* and *Freret*, are well known: an interesting account of the rise and progress of Chinese literature in Europe, is prefixed by Bayer, to his *Museum Sinicum*.

5. All the works of literature which the Chinese have composed are divided by them into four classes; 1st, that of *Kings*, or the *Sacred Books*; 2d, that of *Su* or *Che*, or Books of History; 3d, that of *Tsu* or *Tse*, or Books of Philosophy; 4th, that of *Feie*, or Miscellanies.

The *Kings*, or *Sacred Books*, answer to what we call Theology: they are divided into two classes; the first are five in number; the *Y-King*, the *Chou-King*, the *Chi-King*, the *Li-ki*, and *Tchun-tsicou*. The *Y-King* consists of horizontal lines, entire or cut, multiplied and combined into sixty-four different forms or positions: they appear involved in impenetrable mystery, but some writers have affected to discover in them the origin of all beings, the principles of natural history, and the harmony of the universe. The *Chou-king* contained the public annals of the nation: all that remains of it are fragments collected by Confucius; his

object in compiling them, was to form a collection of the precepts and instructions given by princes to their ministers and subjects: a translation of it was published by Father Gaubil. *The Chi-King* is a collection of poems on different subjects; a translation of it was made by Father Gaubil, and published by M. de Guignes in 1770. *The Li-ki* contained the civil and religious ceremonial of the Chinese; all that remains of it, is an extract of it published in the reign of Ham, about 200 years before the Christian æra. *The Tschun-tsieou* is a work of Confucius which contains the annals of 12 kings, who reigned in Lou, his native country. A work, ranked among the sacred books, called the *Yok-king* on the subject of music, formerly existed, but it is wholly lost. Thirty other works are called Kings; they are held in great respect, but are not deemed sacred.

The second class of the Sacred Books of the Chinese consists of *the Su-Chu, or the four Books*: they are moral writings composed by Confucius or his disciples.

Many commentaries have been written, and many dictionaries have been composed, to facilitate the intelligence of the sacred books. “They
“ contain,” says Father Premare, (*Lettres Edif. et Curi. Tom. 21. p. 218. Ed. 1781*), “the whole
“ of the Chinese Religion. In the fundamental
“ doctrines of them may be found the principles of
“ natural law, which the antient Chinese received
“ from

“ from the sons of Noah : they teach the reader
 “ to know and reverence the Supreme Being.
 “ Like the Patriarchs, under the unwritten law,
 “ the emperor is both king and pontiff: to him
 “ it belongs to offer, at certain times of the year,
 “ sacrifice for his people; to him it belongs to
 “ prescribe ceremonies, to decide on doctrines.
 “ This alone can be called the established religion
 “ of China; all other sects are considered by
 “ them to be extraneous, false, and pernicious,
 “ and are only tolerated. The Christian reli-
 “ gion was declared lawful by a public edict; in
 “ a subsequent reign, it was proscribed.” The
 whole of Father Premare’s letter deserves to be
 read: it is entitled to all the praise bestowed
 by Montesquieu, (*Esprit des Loix*, l. 8. ch. 31),
 on the letters of Father Parennin and Father
 Mairan.

X. 4.

CONSIDERING the great attention which
 the learned of Europe have bestowed on the An-
 tiquities of the North, it may be a matter of sur-
 prise that Icelandic literature, and particularly the
 EDDA, has been so little the subject of their
 inquiries.—Something will be said in this
 place, 1st, of the Antient History of Ice-
 land; 2dly, of the Edda in general; 3dly, of
 the Edda of Sæmund; 4thly, of the Edda of
 K 4 Snorro;

Snorro; and 5thly, a short view will then be given of the Mythology of the Edda.

1. It is probable that *Iceland* was originally peopled from England or Ireland. Of its history, till it was discovered by the Norwegians about the middle of the 9th century we know very little. It is said that the Norwegians found in it some vestiges of Christianity: in 981, a Saxon Bishop, of the name of Friederick, attempted its conversion; he was not favourably received; but, after much opposition, the whole nation was converted to the Christian faith, about the eleventh century. The Lutheran Religion was introduced into it by Christian III. in 1550. In respect to its literature, the learned of their country divide it into four stages: according to them, its infancy extended to 1056, the year assigned to the final establishment of Christianity; from that time till the year 1110, when their schools and seminaries for learning were first instituted, its literature is said by them to have been in its youth; then its manhood began, and lasted till the 14th century, when it fell to decay. In the second and third of these periods, while the greatest part of Europe was almost buried in ignorance, every species of literature was cultivated in Iceland with great success.

2. To the Icelandic Literati we are principally indebted for what we know of *the Edda*. The learned

learned are not agreed in their opinion, either of the meaning or etymology of that word. In a general sense it may be used to denote the antient songs or memorials, either in the Icelandic language, or in any of the antient languages of Scandinavia, which express the mythology of the North, concerning Odin and his companions. In a more limited sense it is used to denote two publications, the Edda of Sæmund and the Edda of Snorro.

So far as the writer can perceive, the scenes of all the antient songs or memorials, which compose the Eddas contained in these publications, or scattered in other works, are Danish, Swedish, or Norwegian, and never Icelandic: from this it may be inferred, that the whole system of mythology expressed in them was carried from Scandinavia to Iceland: now, as Scandinavia was converted to Christianity about the eleventh century, it seems to follow, that the Eddic mythology must have been imported into Iceland before that time. It must be added, that, this is conformable to the notion given of it by Adam of Bremen, Saxo Grammaticus, and other writers of authority; we may therefore safely conclude that the two publications demonstratively show that the Edda, in the large sense assigned to that word, contains the antient creed of Scandinavia, before its conversion to Christianity.

3. Having thus spoken of the Edda in the most general sense which can be ascribed to that word,

we

we have to notice each of the two particular Eddas, which have been mentioned.

The first is the *Edda of Sæmund*:—he was born in 1056, travelled to Rome in search of knowledge, returned to his native country about 1076, and died about 1133.

To him the antient Edda, as it is called, in opposition to the Edda afterwards published by Snorro, is ascribed. Two of the most important poems in the Edda of Sæmund, the *Voluspa* and *Haavamaal*, and a third called *Odins Magic*, were published by Resenius in separate pamphlets. The *Voluspa* is the Oracle or Prophecy of Vola, a Scandinavian Sibyl, and contains the whole Mythology of the Edda; the *Haavamaal*, or the sublime discourse of Odin, contains, in about 120 strophes, certain lessons of morality supposed to be pronounced by Odin himself. Resenius published an edition of it from another manuscript in 1673: the difference between the editions is considerable. These poems were all we possessed of the antient Edda, till the year 1787, when the whole of the Mythologic part of it, not published by Resenius, was printed at Copenhagen, in one large quarto volume. The preface contains an account of the Eddic mythology, and of the Manuscripts from which the poems are printed; a curious life of Sæmund follows, and then the poems: they are thirteen in number. The ninth of them is the journey of Odin to hell, so finely translated

translated by Mr. Gray: he has omitted to translate the five first stanzas; without them it is impossible to comprehend the action of the poem; and even with them several parts of it are very obscure.—Dreams of a terrible kind had intimated to the god Balder, one of Odin's sons, that he should soon die: he communicated them to the other gods; they were alarmed, and agreed to conjure away the danger with which he was threatened: with that view they sent Odin, and Friga his wife, to exact an oath from every object in nature, not to hurt Balder. Odin and Friga executed the commission. Still Odin was uneasy; he called a new council, and not hearing any thing satisfactory, he “up rose with speed.”—Here Mr. Gray's translation of the poem begins: when the prophetess appears, he assumes a feigned name and character, and asks her, in the figurative style of the Edda, for whom the ornamented bed, (such as according to the Eddic Mythology awaited martial heroes in the next life, immediately on their decease), was then prepared; she replies for Balder, and says his shield already hung over the bowl of mead prepared for him; this was another reward of heroes: then follow the questions and replies respecting the author and avenger of Balder's death. Odin then inquires who the virgins are, who so greatly bewail Balder's fate; by this question, the prophetess instantly perceives the deception put on her, and
that

that she is talking to the “ King of Men : ” — but it has been asked, how is this intimated by the question ? Now in the Edda of Snorro, it is related, that on the death of Balder, Friga his mother, sent Hermod to Hela the goddess of Death, to persuade her to give him up ; Hela required that all things animate or inanimate should bewail his death : to this general lamentation Odin refers ; the prophetess feels that this is a circumstance which none but Odin could foresee, and she therefore breaks out into the exclamation, “ King of Men, I know thee now ! ” — This seems to explain the poem satisfactorily. The poem as it stands in Sæmund’s Edda, and the account of Balder’s death in the Edda of Snorro, may be read as curious specimens of each.

In Sæmund’s Edda, the poems are followed by a Dictionary.—It is difficult to ascertain the age of these poems with precision : we have observed that they are of an earlier date than the introduction of Christianity into Iceland by the Norwegian settlers ; the arguments of Sæmund’s editor to prove they are of the 9th century are very strong.

Such is the antient Edda.—It is evident that Sæmund was at most the compiler of it, and his being the compiler of it, is uncertain ; it is by no means clear that we are in possession of all the fables or mythologies originally inserted in the compilation which goes under his name ; and that
 compilation,

compilation, probably, did not contain all the Eddic fables or mythological tales then extant.

4. The *modern Edda* is unquestionably the work of *Snorro Sturleson*: he was born in 1179, was supreme judge of Iceland from 1215 to 1222, and died in 1241. His work is an abridgment of Eddic mythology in the form of a dialogue. It was published by Resenius in 1665; a new edition, (which the writer has not been able to procure), of part of the modern Edda was published by Goranson, at Upsal, in 1746. In 1763, *Mr. Mallet* published his *Histoire de Dannemarc*, in six volumes octavo; the two first of them serve as an Introduction: and the second of them contains a translation of part of the Edda. Under the title of *Northern Antiquities*, an excellent English translation of the two first volumes of *Mr. Mallet's* work, with a learned preface and valuable notes, and with Goranson's Latin version of the Edda, was published in 1770. We are principally indebted for it to the learned and polite pen of the Bishop of Dromore. It has been observed that Resenius's edition contains, besides the modern Edda, the *Voluspá*, the *Haavamaal*, and the Magic of Odin of the antient or *Sæmund's Edda*.

In Resenius's edition, the Edda of Snorro is preceded by a dedication in 58 pages to Frederick III. This is followed by a preface of 52 pages, containing an account of the antient and modern Edda,

Edda, and of Sæmund and Snórro; the modern Edda then follows. Every chapter first appears in the Icelandic language, in Danish characters, then in a Danish, and afterwards in a Latin translation. The Danish is by Stephanius, the Latin by Magnus Olai; various readings are noticed from manuscripts, and the Latin translation: neither page nor folio is marked in the book.

In Resenius's edition, the Edda consists of 78 mythologies or fables, in Goranson's of 26, in Mallet of 33; but the division of the chapters is arbitrary, the matter, as far as they all proceed together, being the same.

Resenius's edition, contains three introductory chapters; the two first are very short, the third is long, and is omitted both by Goranson and Mallet; both Goranson and Mallet stop with the end of the 50th fable in Resenius's edition. Thus far the works consist of a dialogue between a king of Sweden, called Gylfe, and the gods, at their court at Asgard. Gylfe proposes questions, which some of the gods answer; they turn on the nature of the gods, and their adventures. The 2d part contains an account of a similar dialogue between the gods and Ægær, a Danish lord. They receive his visit with great ceremony; the god Bragge sits down by him, and narrates their exploits and adventures to him. This part of the Edda ends with the 62d fable or mythology; the remainder of the work, except the 68th and 69th

69th and 70th divisions, which are of the mythological kind, is historical, with a considerable intermixture of fable. The work concludes with an epilogue of no consequence, and probably an interpolation. It is followed by the *Scalda*, a kind of poetical dictionary for the use of students, with observations on the language, and its orthography, and on the structure of the verses of the poetical works written in it.

Such are the Antient and New Eddas of Sæmund and Snorro; the reputation and importance, in many respects, of the Edda, loudly call for a new and complete edition of them. This is Mr. Pinkerton's observation in an useful and instructive manuscript on the Edda, which he kindly permitted the writer to peruse.

5. *Odin* is the hero of the Edda: but the whole of his history is involved in fable and obscurity. It is a probable conjecture that the tribes, which he led into Scandinavia, came originally from the countries reaching to the Caucasus from the north of Persia; and that, by different irruptions, they successively extended their conquests over the Volga, the Tanais, and each side of the Baltic: it also is probable, that, at the time of their irruption into the Scandinavian countries, which is referred to by the Edda, the principal seat of their residence was Asoph, and that *Odin* was their leader. We are told that, by a variety of heroic acts of valour and consummate military skill, he

persuaded

persuaded his troops that he possessed more than mortal powers; that he himself cherished this opinion among them; and that to confirm them in it, when he found the approach of age and infirmity, he called an assembly of the principal of his subjects, and wounded himself in nine mortal places; hastening away, (as he declared with his dying voice), to prepare the feast of the heroes in the palace of the god of war. The enthusiastic admiration of his followers at first compared him, then identified him with that deity. This confusion in the ideas of the Scandinavians affects the Edda; there Odin is sometimes an hero highly gifted and favoured; sometimes he is the god of war himself.

As the mythology of the Scandinavians became more refined, the number of their deities increased. They assigned Odin the wife we have mentioned, Friga or Fria, the Scandinavian Venus. Twelve gods and twelve goddesses, all of whom were children of Odin, completed the celestial family: Thor, the god of thunder, was the most powerful of them; Balder, the god of grace and eloquence, was the Scandinavian Apollo; Loke, the god of cunning, was at once their Momus, their Mercury, and their Akriman: he had several children, and several monsters were born of him, the wolf Fenris, the serpent Medgard, and Hela or Death.

The gods have chained up the wolf, thrown the serpent into the sea, cast Hela into the lower world,

world, where she reigns over the dead; and shut up Loke in a cavern under the earth, where, by his rage, he shakes the world with earthquakes. Each of the twelve goddesses has her separate and characteristic powers: several virgins are assigned to wait on the heroes after their death: every day the heroes engage in most violent battles, mounted on fiery steeds, and clothed in resplendent armour; they give and receive wounds; but, when the battle is over, they bathe in a fountain of living water; they are instantly healed, and then sit down to a sumptuous repast, at which Odin presides, and pass the remaining hours in circling goblets of mead, and martial song.

But all this is temporary; the *twilight of the gods*, as it is termed in the Edda, will arrive, when Loke will break from his confinement, when the human race, the stars, the moon and the sun will disappear, the earth sink in the seas, fire consume the skies, and Odin himself and his kindred gods will perish. A mysterious and all-powerful being, who seems to have nothing in common with Odin, and who, before this grand catastrophe, is scarcely discernible in the Eddic mythology, will then come on the stage, and renovate the universe. This is the most curious passage in the Edda; it is thus expressed, in the translation we have mentioned.

“ There will come a time,” says the Edda,
“ a barbarous age; an age of the sword; when
L “ iniquity

“ iniquity shall infest the earth, when bro-
“ thers shall stain themselves with brothers
“ blood, when sons shall be the murderers of
“ their fathers, and fathers of their sons, when
“ incest and adultery shall be common, when no
“ man shall spare his friend. Immediately shall
“ succeed a desolating winter; the snow shall fall
“ from the four corners of the world, the winds
“ shall blow with fury, the whole earth shall be
“ hard bound in ice. Three such winters shall pass
“ away, without being softened by one summer.
“ Then shall succeed astonishing prodigies; then
“ shall the monsters break their chains, and
“ escape: the great dragon shall roll himself in
“ the ocean, and with his motions the earth shall
“ be overflowed: the earth shall be shaken;
“ the trees shall be torn up by the roots; the
“ rocks shall be dashed against each other. The
“ wolf Fenris, broke loose from his chains, shall
“ open his enormous mouth which reaches from
“ heaven to earth; the fire shall flash out from
“ his eyes and nostrils; he shall devour the sun;
“ and the great dragon who follows him, shall
“ vomit forth upon the waters and into the air,
“ great torrents of venom. In this confusion the
“ stars shall fly from their places, the heaven
“ shall cleave asunder, and the army of evil
“ Genii and giants, conducted by Sortur (the
“ black) and followed by Loke, shall break in,
“ to attack the gods. But Heimdal, the door-
“ keeper of the gods, rises up; he sounds the
“ clanging

“clanging trumpet; the gods awake and assem-
 “ble; the great ash-tree shakes its branches;
 “heaven and earth are full of horror and affright.
 “The gods fly to arms; the heroes place them-
 “selves in battle-array. Odin appears armed in
 “his golden casque and his resplendent cuirass;
 “his vast scimitar is in his hands. He attacks
 “the wolf Fenris; he is devoured by him, and
 “Fenris perishes at the same instant. Thor is
 “suffocated in the floods of venom which the
 “dragon breathes forth as he expires. Loke and
 “Heimdal mutually kill each other. The fire
 “consumes every thing, and the flame reaches
 “up to heaven. But presently after, a new earth
 “springs forth from the bosom of the waves,
 “adorned with green meadows; the fields there
 “bring forth without culture, calamities are there
 “unknown, a palace is there raised more shining
 “than the sun, all covered with gold. This is
 “the place that the just will inhabit, and enjoy
 “delights for evermore. Then the powerful,
 “the valiant, he who governs all things, comes
 “forth from his lofty abodes, to render divine
 “justice. He pronounces decrees: he establishes
 “the sacred destinies which shall endure for ever.
 “There is an abode remote from the sun, the
 “gates of which face the north; poison rains
 “there through a thousand openings: this place
 “is all composed of the carcases of serpents:
 “there run certain torrents, in which are plunged
 “the

"the perjurers, assassins, and those who seduce
 "married women. A black, winged dragon flies
 "incessantly around, and devours the bodies of
 "the wretched who are there imprisoned."

FINIS.

CORRIGENDA.

- P. 4, line 9, for *Desert of Arabia*, read *Euphrates*.
 31, line 8, for *Pisbdadian*, read *Caianian*.
 14, line 11, for *Western*, read *Roman*.
 25 and 26, line 1, in the margin, for *Before Christ*, read
After Christ.

Luke Hansard, Printer,
 Great Turnstile, Lincoln's-Inn Fields.

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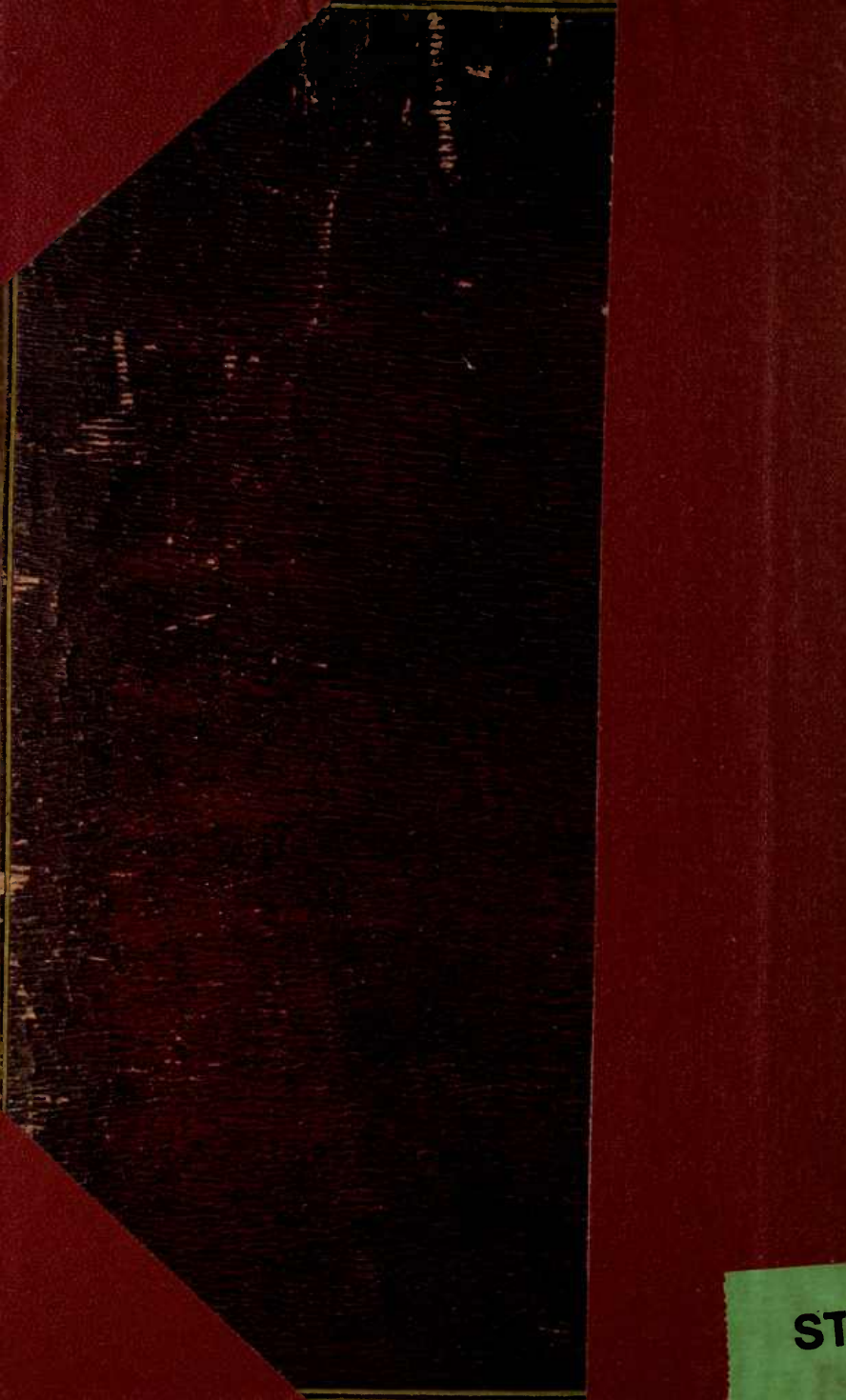


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